Convention of Ministers and Delegates of the Congregational Churches in the United States, Albany; 1852.

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A BOOK OF PLANS

FOR

CHURCHES AND PARSONAGES.

PUBLISHED UNDER THE DIRECTION OF THE

CENTRAL COMMITTEE,

APPOINTED BY THE

GENERAL CONGREGATIONAL CONVENTION, OCTOBER, 1852.

COMPRISING DESIGNS BY

Richard UPJOHN, DOWNING, RENWICK, WHEELER, WELLS, AUSTIN, STONE, CLEVELAND, BACKUS, AND REEVE.

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PLANS FOR CHURCHE

THE General Congregational Convention, which met at Albany, in October, 1852, adopted, among others, the following resolution:

"*Resolved*, That, in the judgment of this Convention, it is expedient that the Central Committee, constituted for the aid of Churches at the West, in erecting Houses of Worship, procure plans of suitable edifices, with specifications and estimates to be shown to Committees and others concerned in those enterprises, with a view to promoting convenience, economy and good taste, in the design and execution of the work; and further, that before aid is granted, the State Committee be made acquainted with the plan and specifications of the buildings proposed to be erected, with liberty to insist on conformity, so far as they shall think expedient, to their directions."

In accordance with this Resolution, the Central Committee have procured the plans for church edifices contained in the present volume, and have added thereto sundry plans of Parsonages, all which they now submit to the public, in the hope that they will be found to minister, somewhat, to an existing want.

The importance of a work of this general character, has become more and more manifest to the Committee, as it has engaged their attention; and none can be more sensible than they are, that the publication of the present volume will leave much yet to be done in the same direction. Could the Committee have made earlier preparation for the discharge of the duty assigned them by the recent Convention, or had not the pressing calls for the work, from all directions, induced them to

hasten its publication, it would doubtless have been more complete than it is, and better adapted to accomplish its design.

With the limited means at their disposal, and with a proper regard to the pecuniary ability of the Churches for whom, in the main, this work has been prepared, the Committee have deemed it impracticable to furnish detailed specifications of structure, in connection with the plans here submitted. To do so, would occasion the necessity of publishing only a very small number of plans, having, of course, but little variety, or of so increasing the size and consequently the price of the volume as to restrict its circulation.

The estimates of cost, too, the Committee have found it impossible to give, in any very satisfactory manner. We are publishing plans designed for a region of country whose dimensions are measured only by thousands of miles, embracing every variety of climate and natural feature, as well as every material for building, and in which the prices of materials and labor vary with every degree of latitude and longitude. Of course, an estimate of expense made with reference to New York, would be of little use in Wisconsin; and if we could estimate accurately for Wisconsin, there would be the same necessity for a hundred other estimates, ere our plans would be, in this respect, fully adapted to our purpose. Under these difficulties, the Committee have thought it best to content themselves with brief and general specifications, which should call attention to the more important features of each plan, subjoining the actual cost whenever a building has been already erected in conformity with either of these designs, and in other cases making such general and approximate estimates as were warranted by their own judgment or that of the architects consulted.

The more minute details of construction we have left to be ascertained, by those proposing to build from any of the plans here offered, through a direct conference with the architects themselves, whose names are appended to their respective designs; for in publishing the present work, we have not thought to supersede, except, possibly, in the case of the very simplest and cheapest structures, the necessity of employing a competent architect, to make such working drawings as will ensure the proper erection of the contemplated edifice. It is our hope rather to encourage such a course, as being conducive, at the same time, to true *economy* and the best architectural results. No building of public character, or of any considerable cost, should be undertaken without the aid of full specifications and complete working drawings, made by those whose study and professed business it is to do this very thing in a tasteful and proper manner. The difference between a building made up of patchwork features, stolen piecemeal from one and another existing structure, and one whose every feature has been determined by a competent and comprehensive knowledge of architectural principles, though it may not be apparent at once to every eye, will sooner or later reveal itself, and that difference is wide almost as the poles. And if Architecture should either be satisfactory to good taste, or be the means of cultivating it, then surely attention to its quality in this respect is not out of place or unimportant. There is the same reason for employing the professed and competent architect, as there is for employing the rightly educated and skilful lawyer, or physician; and we would as soon intrust an important legal cause to the merest pettifogger, as leave it to one who only knows how to joint boards and mortise timbers, to build a house for us. There are, indeed, in many of our towns and villages, those of the plane and saw who also have an eye for architecture as an art, and such men often build very unexceptionable structures. But the majority of carpenters have hardly more sense of what is really involved in Architecture, than is needful to the building of a barn. The fine lines and just and graceful proportions, the lights and shades, the proper effects of shape and material in impressing the mind, satisfying or cultivating the taste and touching the heart, while answering, at the same time, the grosser and primary purposes of any structure, these capabilities and adaptations of architecture the ordinary builder commonly knows little

or nothing of. He is a mere hewer of timber, or, at best, a copyist of what others have done, and too often without the judgment necessary even to copy appropriately. And so we see such builders putting Gothic windows, perhaps, under a Grecian pediment; or mixing up all sorts of mouldings and characteristic architectural features in one and the same building. The consequence is, that as those who use the building grow in taste, while the building itself remains the same from year to year, the latter becomes more and more unsatisfactory, and instead of being cherished the more the longer it stands, is soon despised, and ere long deserted or pulled down to make room for a better.

It deserves to be considered, too, in this connection, that the principles of architecture apply to one structure as well as to another; to the humblest and simplest, as well as to the most imposing and elaborate. They have place as truly in the building of the plainest cottage as in the erection of a palace; in the shaping of the garden fence or the kitchen chimney, as truly as in the arrangement of a portico or the hanging of a dome. They are principles altogether independent of cost in their application. The question of fitness and propriety, as well as that of size and adequate strength, comes in wherever a board is to be sawn or a timber hewn. Hence, we think ourselves justified in expecting that those who would build a church edifice, even of the plainer and less expensive sort, will not do so without the co-operation of a competent adviser, and in urging it upon all who are about to make any considerable outlay for such purpose, to avoid making a waste of their money, by securing proper specifications and drawings made by a skilful architect.

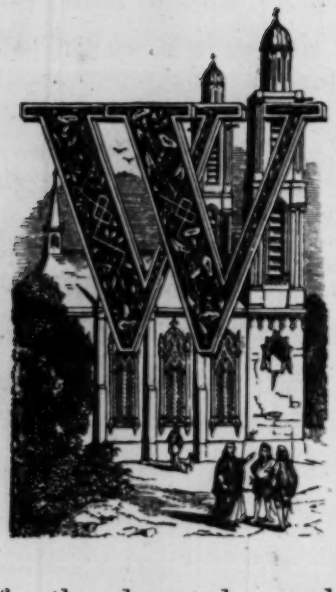
Some may think that our collection of plans has rather an ambitious and expensive look for Churches who need assistance in building, and who are yet to receive aid from the Fund lately raised for that purpose only to the amount of three hundred dollars in any single instance. To such an objection, which we have anticipated, we would reply that we have interpreted the resolution of the Convention, under which we have acted, with a liberal reference to the future as well as to the instant demands of the present. We have not been unmindful of the rapidity with which our villages become towns and cities, and how fast the demands of taste and convenience advance in a country moving onward so swiftly

as ours, in the acquisition of wealth and in general culture. Where, but a few years ago, only the pioneer was seen, or the nascent village was rearing its humble cabins of logs and bark, are now whole streets of massive and commodious warehouses; and churches already rear their spires in the new cities that border the lakes and streams of the West, rivaling in cost, as well as in size and imposing effect, the best in the longer settled and wealthier East. We have thought, therefore, that it were wise in us, and that in so doing we were but following out the liberal spirit of the recent Convention, to have regard for the future as well as the present wants of our Congregations; and we have accordingly prepared a few plans suitable for those who need no aid from abroad in building their churches, and such too as may well be made use of when the cheaper structure just now to be erected shall be converted into the lecture-room or school-house, and give place to something larger and better as a place of worship.

SE OF THESE PLANS.

In presenting our selection of plans to the public, we have thought it not out of place to offer some general suggestions in respect to the whole subject of church-building. It is not our purpose, however, in so doing, to attempt a scientific or technical treatise on ecclesiastical architecture. It is our aim rather to speak briefly of some obvious principles and facts relating to the subject, which are intelligible to all, and applicable everywhere. At the same time, we shall endeavor to give our remarks a more special adaptation to the wants of those for whose immediate benefit the present work has been undertaken. The designs herewith given are designs for *Congregational* Churches; or designs for buildings to be used as places of worship according to the Congregational idea or theory of worship. This fundamental fact will determine the tenor of what we have to say, therefore, in regard to the subject now before us.

IDEA OF A CHURC



WHAT, then, is the purpose or object of a church-building under our conception of the matter? Manifestly it is the accommodation of a congregation or company of persons met together with the design of engaging in acts of religious devotion. A church, in our view of the matter, is not a place where worship is done by proxy; not a place to which one can send, and by the payment of money or other equivalent, have his conscience and sins taken care of by an officiating priest, whose business it is to attend on this very thing. Nor is it a place where masses are said for the departed, or where the intercession of saints is invoked for either living or dead. It is not a place where people are to go in order to behold the performance of certain shows and rites in the name of religion, as they would go to witness some theatrical or necromantic display. It is not a place for seeing marvellous pictures, or for hearing exquisite music; though the pencil have for its subject such touching and sublime events as the crucifixion or the transfiguration, and the music be that of the *Miserere* itself, with its penetrating wail of melody. Nay, the church, in our conception of it, is not even a place for the reading of prescribed portions of Scripture, or for praying with antiphonal responses, minister and people having the words of devotion stereotyped for them years or centuries before they are to use them. Nor is it a place for the delivery of neat little homilies, or vague and general declamations and religious exhortations, as to which it is a matter of comparatively small importance whether they are heard or not. But it is a place for the united and intelligible worship of God by the whole assembled company. It is a place where all may lift up their voices in praise to Jehovah, and where all may hear, and so unite in as to make their own, the unstudied and spontaneous words of the prayer, dictated by the present wants and circumstances of the wor-

shipers. And it is eminently also a place where the word of God, the living word, is expounded and enforced by the living voice, echoing the sentiments of the truth, and responding to the inspirations of the Divine Spirit. The Pulpit, in distinction from the altar or the reading-desk, is the sign and prominent feature of a Christian Church, as we view it. The church is a place for the preaching and hearing of the gospel, and for the devotional expression in prayer and song, which the gospel inspires. On this subject, we quote from a sermon of Dr. L. Bacon, preached at the re-opening of the Center Church in New Haven, who has very concisely and forcibly stated the truth as follows:—"For nearly two hundred years after the birth of the Saviour, there is no trace of any edifice erected for the worship of God in the name of Christ. Christian assemblies, in those earliest ages, were held by night, or early in the morning, before the rising of the sun, in private apartments, or in caverns, or in their burial places, or in some other such place, where they might not attract the notice of their enemies. By degrees, however, the private room in which a Christian assembly statedly convened, and where, of course, its sacred books and sacred utensils were kept, became more and more like a public hall, and about the beginning of the third century, or possibly a little earlier, there began to arise, in one city and another, humble and obscure edifices for Christians to meet in—edifices, doubtless, with as little as possible, in their appearance or location, to attract attention. Yet these, from time to time, were violated and demolished by the outbreaks of persecution. And when, at last, Christianity began to be acknowledged and protected, and its adherents could venture to build temples for their own accommodation, such effects had been produced by the constant contact of Christianity with heathenism, by ignorance on the part of its teachers and their people, and by the persecution which had necessarily thrown the administration of its affairs almost exclusively into the hands of its clergy, that Christianity, as received and known in the churches, had already

become greatly corrupted in its doctrines, its worship, and its discipline. Consequently, the church edifices that were erected as soon as Christians were at liberty to build any stately religious structure, were such, in some of their internal arrangements, as neither Paul nor Peter would ever have contrived. The table at which the Apostles "broke bread," in remembrance of their Master and his expiatory death, had become an altar, and the bread a sacrifice. Around that altar, at the eastern end of the edifice, was a sacred enclosure, elevated by a flight of steps, where no feet but those of ministering priests might stand, and where what were called the 'mysteries' of religion were performed. *Without* this 'sanctuary,' in the body of the house, which was deemed less holy, and where the laity were therefore stationed, there was a desk or pulpit, from which—or else from the steps of the holy place, without the railing—whatever it was necessary for the people to hear and understand, was uttered. The religious instruction of the people, the conversion of souls to God by preaching, was thus made, at the most, a secondary thing. These first churches, the structure and arrangement of which was determined by a Christianity already corrupted, served as models or types, and thus gave character to all houses of worship, till the Reformation. And from age to age, the simplicity of Christianity was farther and farther departed from, the altar grew loftier and more gorgeous, the sanctuary around it grew holier and more awful, and the people were less and less instructed from the dishonored pulpit. At last the Reformation came, and where it had its course, there like a tempest it blew away, not only the deadly doctrine of justification by masses at the altar, but with it the altar and the sacrifice, the censer and the crosier, and there the pulpit rose to its proper place and dignity, as representing the apostolic doctrine that 'it hath pleased God, by the foolishness of preaching, to save them who believe'—the truly primitive idea that God's great ordinance for the reconciliation of man to his Maker through Christ, is the preaching of the gospel. Thus, in all the churches which Christianity, as reformed and brought back to its spiritual simplicity, has constructed for its own use, so working out a natural manifestation of its own ideas, the most conspicuous thing in the temple, the central point of attention for the assembly, is the pulpit for the living ministry of the living word, and before it, as convenience dictates, the table for the commemorative bread and wine. And on the other hand, in the tem-

ples of a corrupt and superstitious Christianity, where the grand idea of the place is not preaching and praying, but sacrifice, you see the pulpit diminished, and thrust as it were into a corner, while the focus of attention is the altar, and the high and holy place around it, where the priest pretends to renew Christ's expiation for sin, and, according to his own showing, crucifies the Son of God afresh."

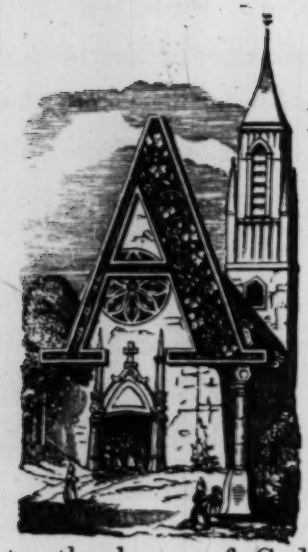
If, now, these views of the purpose of a church-building be correct, it is easy to settle the most important principles which should govern in the erection of such edifices. The shape, and size, and general arrangement of such structures are at once determined. Of course, any thing like a cathedral, as that term is generally understood, is out of the question. Any structure so large that all cannot see and be seen, and hear and be heard in it, is excluded. Any such thing as many of the so-called churches in papal countries, is ruled out by our definition. Our churches must be of simpler style of architecture, of smaller size, and constructed on different acoustic principles. The walls must not be so wide asunder that the voice of the preacher is lost before it strikes them. Nor must the architectural display of column on column and arch on arch be allowed to baffle the efforts of the speaker, and make both seeing and hearing as though in a forest. We do not mean to say that columns and arches should not be admitted in the structure of churches, but only that they should be used in a way to promote, as they certainly may, or at least not to impair, the primary purpose of such buildings. Nor do we sympathize with that unreasonable and unreasoning dislike of supporting columns in churches which either excludes them altogether, or in substituting iron for wood, so reduces their size as to destroy the harmony and proportion of the whole edifice. Architectural effects are admissible, and even desirable, so far as they do not come in the way of, and prove an impediment to, the grand object of worship. But when God is lost sight of in the building, when that is made a marvel of architectural science and skill, and voice and sight are lost amid the labyrinthine intricacies of clustered pillars and groined arches, leading hither and thither, then the great purpose of a house of worship is lost, and the place becomes a temple of taste rather than of religion, a place where an Angelo or a Wren is adored rather than the Great Jehovah.

A first and controlling principle, then, in the building of churches, should be *Convenience;* the adaptation of the edifice, in form and size and general arrangement, to the wants of the congregation, as a company who come together to hear the gospel from the living lips, and to see the sentiments of the gospel, also, as revealed upon the countenance as well as uttered by the voice of the preacher. Preaching requires the seeing as well as the hearing of the one who occupies the pulpit. The house of worship, therefore, must first of all be a place so constructed that the preacher can see all the assembly, and reach them with his voice,

and where they can also see and hear him. If this be not secured, it matters not what other excellences the building may have, it is not what a church building, what a house of worship should be.

But, this first requisite being secured, there are then many considerations in place, all tending to make such a commodious structure the more serviceable, as a means of religious benefit to those who frequent it. Some of these we shall briefly speak of.

SIT



ND first, there is the matter of *Site*, or the question as to the place where the church shall be located. In the older settlements of New England, there seem to have been only two generally accepted rules in regard to the position of the house of worship. These were, that of the geographical center, and that of elevation. The result was that the highest and bleakest hill-top in the town or parish was likely to be chosen as the site of the meeting-house, or, if the principle of convenience happened to predominate, the house of God was fixed by an average of distances between the more remote and influential parishioners. Often it was placed at the confluence of several roads and there left, like some great boulder dislodged from the neighboring hills, to stand in all its nakedness, without tree or fence around it. Sometimes, again, the adjustment of distance and convenience placed it between two or more "settlements," where no dwelling or sign of human presence was near it.

Then, again, in more recent days, there has been a disposition to put the church on the busiest or most fashionable street of the town or village; and great, staring, white-painted structures are found vieing with banks, stores and hotels, for the admiration of the public eye. Men often choose the place for a church as they would that for a dry-goods store or a toy-shop, on some great thoroughfare, or on the corners of the streets. In the crowded city, where land is dear, and light not everywhere abundant, it may be needful, for the sake of both light and ventilation, to select a spot at the junction of two streets. But there are better principles to govern the situation of a house of worship, in ordinary cases. The whole spirit of religion is opposed to noise and show. The Saviour taught that the closet, rather than the street-corner, is the appropriate place for devotion. And so a house of worship should not be located on a noisy road, but somewhat

away from it. It should, indeed, be accessible. It should be easily reached. But it will prove a place most congenial to worship and devotion, if it is built upon some retired street or plot of ground, just away from the pressing associations of business and the noise of travel. The margin or the enclosure of a public park, such as may be found now in many of our newest towns and villages, is specially appropriate as the site for such a structure. One has only to look, for example, at the churches, on the "Green," as it is called, in New Haven, or still more to visit them on the Sabbath, to be convinced that they have, from the mere fact of position, a decided advantage over churches in other parts of that beautiful city. And that advantage would be the greater in a place where quiet does not so happily and generally reign on the Sabbath as it does there.

Every church ought, if possible, to have so much space around it as will keep it from contact with other buildings, and secure an abundance of light and a free circulation of air. In the country, especially, and in all our newer towns, it should have its acre or half-acre of ground, at the least; on which may be provided the needful shelter for the animals which bring to the house of God the more remote parishioners; and where trees may be planted, to throw their graceful and thought-inspiring shadows about the place of worship, and make it the more pleasant by their cool protection. The church, in its site and by its surroundings, ought to be as attractive and pleasant as any spot in its vicinity. It should speak a welcome by its very look, as well as by the sound of its bell. It should have such a position, one so commanding and attractive, characterized by such breadth and generosity, and should be aided by such tasteful adornments of architecture and grounds, as not to suffer in comparison with other structures around it. No place should be selected for a church chiefly because of its cheapness, or because less available or desirable for other purposes. The house of God ought not to occupy a site which is not good enough for the demands of Mammon, but it

should have the best, the most generally desirable place to be found within the parish limits. It demands this by right of its character and purpose. And so also it will be found, as it often has been, that there is no so poor economy in regard to church-building, as that which makes pecuniary cheapness the standard of choice, in the selection of a site for a house of worship. Many a Church has dwindled and died because compelled to struggle with the infelicities of an inferior position for its house. Especially has this been true in our larger cities. But the same will be true elsewhere; and what in some cases has produced actual dissolution will prove a source of weakness wherever it exists. The true principle in regard to this matter is, first find the best place for a church, be it in city or country, and then pay its necessary price, even though that may sometimes seem an extravagant one. A church had better lack a steeple or some interior finish for the present, than to occupy an undesirable and unattractive position. Nor is it a valid reply to this to say, as some will be inclined to, that we ought not to be governed by such motives; that religion is independent of outward show and position; and that men ought to go to any place where they can hear the word of God. The manifest and conclusive fact is, that men will not go to any place simply because it is a place of worship. The most devout and spiritual may, perhaps; but the great mass will not. And even the professedly, nay the truly renewed, are not uninfluenced by other than strictly religious motives. Let another edifice for worship be erected on a decidedly better spot than the one occupied

by the existing Church, and how easy it is for one and another member of the latter to take a pew in the better located and more tasteful structure. One has only to picture to himself a house of worship placed on the crowded thoroughfare of a town or village, hemmed in by stores on either side, or thrust out with bold and impudent face almost to the wheel-tracks of the passing vehicles, and so exposed to sun and storm, and every injurious and unhallowed influence; and then to conceive, in the very same town, another structure for the purposes of worship, no more expensive, and perhaps not making half the display, but removed a little from the rush of travel and the noise and associations of busy traffic and toil, to some gentle eminence, where it modestly and sweetly reposes, shaded by surrounding trees, and visited on every side by the currents of an untainted atmosphere, with paths winding gracefully toward the inviting door from the neighboring street, and who can doubt that his purest and deepest religious emotions and principles would be the very means of inclining him perpetually toward the better located edifice? It is comparatively easy to say how things ought to be, and how men ought to act; but in order to make men what they ought to be, or to induce them to act as they should, we must in the first place take them as they are, and appeal to them by motives which they will feel. God did not instruct Solomon to build the temple on any obscure street of Jerusalem, nor is there any thing in the Bible which warrants the conclusion that it is a matter of little consequence where the house of religious worship is situated.

UCCEEDING the consideration of Site comes that of Style, or the architectural features of the house of worship. And in regard to this it is plain that the edifice designed for religious worship, ought, if possible, to indicate its purpose in its outward form and materials. It should show that it is not a barn nor a dwelling house, that it is not a merchants' exchange, a bank, a town-hall, or a school-house; but a building of a different character from all such. The stranger ought not to be obliged, as he enters a village or town, to ask which is the hotel or academy, and which the church. It is easy, moreover, to give the simplest structure, by a little care in regard to its architectural features and its surroundings, a sufficient expression of its religious purpose. The *spire* has come to be a recognized sign of religion. This, of itself, therefore, will give religious character to the building of which it is made to form a part. This feature, too, is easily adapted to any structure in other respects fitted for the purposes of worship. We do not mean by a spire, however, any of those nondescript accumulations of columns and cornices which are so often mounted upon the roofs of churches, but which belong only on cotton factories, or rather belong nowhere. We have in mind rather those tapering and graceful appendages to the house of God, or parts of them, which the fathers in New England often built so well, and which they always had the good sense to build from the very ground, instead of allowing them to break the backs of the churches, by being saddled upon them. We mean those characteristic features of the place of worship which abounded in an earlier day than this.

Nor is it necessary that these should be expensive. Something like them in effect may be applied to the simplest structure; as may be seen in our First and Eleventh designs, for instance, where the bell turret of the one has the look of

a spire, and the half spire of the other is so light and small as to warrant its being supported by the building instead of resting on the ground. In our Seventh design, also, we have shown how an ordinary square tower may receive a church look by the addition of a simple cross, the everywhere recognized symbol of the Christian faith. And in regard to this feature, we would say just here that we have purposely introduced it, as being, both for the reason of it and as a matter of taste, a peculiarly appropriate feature of a church edifice. The fear or the dislike of Popery which forbids the use of this hallowed and most significant symbol in such a position, is a fear or a dislike, in our judgment, both unenlightened and harmful. The cross, in which the great apostle gloried and which is endeared to all Christians as the symbol of the atonement, it would seem, might safely crown our Christian temples, holding its place undisturbed and without giving offence, wherever the Savior is honored or his truth believed. There is no good reason why every little chapel of the Mother of Harlots should be allowed to use what appeals so forcibly and so favorably to the simplest understanding, and we be forbidden the manifest advantage which its use would often give us; or why, in this respect, we should suffer in comparison with other Christian denominations.

The matter of Style has relation not only to the particular purpose or use of a building, but to all its architectural features and its general appearance. And in regard to the finish and adornment of churches, it is a safe rule that the church should correspond in style to the better class of the dwellings possessed by those who are to occupy the church. If the people are generally poor, so as to be able to have only the plainest houses and the most necessary articles of furniture in them, then it is not to be expected that their place of worship will be other than plain. But if the people indulge in carpets and lounges, in furniture made of rare and costly woods, in mirrors and marbles, and ingenious carv-

ings, and hang their walls with pictures, then it is rightly expected that their house of worship will show something besides bare floors and the array of plain rectangular spaces of unadorned walls. The place of worship does not demand a profusion of ornament. But so far as the ability of the worshipers goes, if it is accompanied with good taste, it may enrich the house of God with architectural decorations with little danger of carrying the thing too far. "It is one of the affectations of architects," says an eminent writer, Ruskin—Seven Lamps of Architecture—"to speak of overcharged ornament. Ornament cannot be overcharged if it be good, and is always overcharged when it is bad." The ancient Temple stands forever as the divine sanction of the adornment of the place of worship; and until the historical account which the old Testament gives of the wealth of cedar and gold which went into its construction is proved to be a myth, all the talk, so prevalent, about the abuse and wrong of building costly churches must be accounted as worthy of notice as the complaint against Mary for breaking her alabaster box of precious ointment on the Savior's head. The ointment might have been sold and given to the poor, undoubtedly, as Judas intimated. And so the gold lavished on the temple might have been used in some other way. But God chose to have them both used as they were; and if any one is disposed to blame the costliness of the temple or of the churches of our own day, let him remember that in so doing he blames God more than he does man. The sin, if any, is not in building expensive churches, but in not so building them that poor as well as rich can have the benefit of them; and it is in not being willing also to make like liberal contributions, at the same time, for measures of charity, and in behalf of the efforts which aim directly at the world's redemption. "These ought ye to have done and not to leave the other undone." On this subject, the author we have just quoted speaks so well that we give place to a portion of his remarks. "It has been said—it ought always to be said, for it is true—that a better and more honorable offering is made to our Master in ministry to the poor, in extending the knowledge of His name, in the practice of the virtues by which that name is hallowed, than in material presents to His temple. Assuredly it is so: woe to all who think that any other kind or manner of offering may in any wise take the place of these! Do the people need place to pray, and calls to hear His word? Then it is no time for

smoothing pillars or carving pulpits; let us have enough first of walls and roofs. Do the people need teaching from house to house, and bread from day to day? Then they are deacons and ministers we want, not architects. I insist on this, I plead for this; but let us examine ourselves, and see if this be indeed the reason for our backwardness in the lesser work. The question is not between God's house and His poor: it is not between God's house and His Gospel. It is between God's house and ours. Have we no tesselated colors on our floors? no frescoed fancies on our roofs? no niched statuary in our corridors? no gilded furniture in our chambers? no costly stones in our cabinets? Has even the tithe of these been offered? They are, or they ought to be, the signs that enough has been devoted to the great purposes of human stewardship, and that there remains to us what we can spend in luxury; but there is a greater and prouder luxury than this selfish one—that of bringing a portion of such things as these into sacred service, and presenting them for a memorial that our pleasure as well as our toil has been hallowed by the remembrance of Him who gave both the strength and the reward. And until this has been done, I do not see how such possessions can be retained in happiness. I do not understand the feeling which would arch our own gates and pave our own thresholds, and leave the church with its narrow door and foot-worn sill; the feeling which enriches our own chambers with all manner of costliness, and endures the bare wall and mean compass of the temple."

There is another aspect of the matter of Style, which has reference to the predominant forms which characterize the different architectural orders, as they are called. These orders are comprehensively two, the Gothic and the Grecian; though there are many modifications of these, in themselves so prevalent and peculiar often as to have the importance of distinct orders. The adoption of one or another of these styles in the building of a church should be determined by various considerations, such as the general shape of the building itself and the aspect and character of the place where it is to be built. A true Gothic structure would be inappropriate on a wide level prairie, as a Grecian Doric would be in the wildest and most abrupt regions of New England. The modifications of these styles, however, known as the Rural English, and the Norman or Romanesque, are adapted to a great diversity of situations, and they are, almost any of them, a great

improvement upon the miniature temples and cathedrals which have been so much in vogue in our country for years past. In regard to the two characteristic forms of architecture—the Gothic and the Grecian, and their adaptation to the uses of worship, we are happy to avail ourselves of the remarks of Dr. Daggett,—New-Englander, Vol. 6, p. 20–23—who has given the subject much attention. He says:

"Among the styles of architecture which have stood the test of time and survived the caprices of fashion, and of which we have examples in world-renowed churches, individual minds will of necessity have their own preferences, and architects themselves can not be expected to agree in the enthusiastic admiration of one, nor to regard all with impartial complacency. What we call the public mind is never equipoised, and does not always remain the same, or expend its enthusiasm in the same direction: it leans this way or that, and shows now one inclination, then another. This preference predominating for a time, perhaps for centuries, yet destined to change, differs from the popular idea of fashion, though sometimes confounded with it; as being more comprehensive and enduring, or having a larger sweep, and obeying higher laws. It is the taste or the prevailing tendency, not of one province or one season, but of a nation or of an age, of ancient Greece or Rome, of Northern or Southern Europe, of the middle ages or of later centuries. Upon what is called the revival of learning in Europe, after the mixed Roman models had long prevailed in the more southern countries, and the most eminent examples of Norman and Gothic architecture had already grown venerable in England and Germany, the public taste in England as well as elsewhere turned strongly toward the purer Greek forms, which in turn became objects of too exclusive admiration. More or less modified, they entered into the ideal of artists and amateurs, to the undue disparagement of all later models. The Gothic style began to be reckoned fantastic and well nigh barbarous, like the superstitions of the ages that produced its most wonderful examples, in comparison with the Greek orders and their Roman derivatives. Sir Christopher Wren may be regarded as an example of this tendency. Within the present century, a change in this respect has been going on in Great Britain and in this country. In architecture, as in poetry, the classic and romantic tendencies seem to have been in competition, the one or the other prevailing in both arts at nearly the same periods; and of late the latter seems

to have been regaining in turn its old ascendancy. Pointed arches and clustered pillars now attract the enthusiasm of church builders, more than nicely adjusted columns and entablatures. And human nature still carries its partialities into extremes, for in some parts of this country we see barns and sheds made to look like Gothic chapels or monastic enclosures, as formerly in England they aspired to resemble Greek temples. Now the caution we believe to be needful is against exclusiveness in this or in any other direction, and in behalf of that more liberal habit which recognizes beauty under all its variety of forms and expressions. Judging from the notices and comments in some of the popular journals and in fashionable conversation, and from the zeal with which one congregation emulates another in copying the same class of models, one might suppose that really no costly church ought to be built, or can ever again be admired, unless it is made to look like some old English example; and that the imitation is only the more to be admired if the original was constructed piecemeal at successive times, and hence had a propriety which in truth never can be transferred to any copy. We need not say that we have no disrelish and no prejudice of any sort against Gothic architecture; we claim to enjoy the best specimens we have seen of it as highly as any of those who admire nothing else: but we will not confine our complacency to this as the only true ecclesiastical style, any more than we would shut up our sympathies within any one communion as the only true 'spiritual house.' Some persons have fallen into a way of speaking about it, from which one would suppose it had been prescribed or at least commended somewhere in the writings of the primitive fathers, if not in the New Testament. It is sometimes called—not by scientific architects, yet by those who ought to know better—ecclesiastical and even Christian architecture, as if no other style had been appropriated, or reckoned suitable by the world at large, for ecclesiastical or Christian use. Such phraseology is certainly sectarian or at best national, rather than catholic. The Gothic is not, and never has been, the prevailing style of architecture in Christendom at large. It belongs mainly to England and parts of France and Germany. Even within those limits, some of the most noted churches, as for example St. Paul's cathedral, are not Gothic but rather Greek or Roman structures variously modified, and parts of old English cathedrals called Gothic are rather

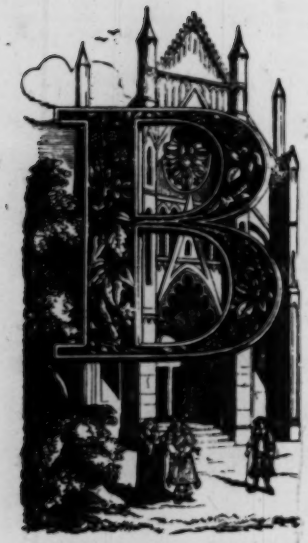
Norman, distinguished, in common with what is called on the continent the Byzantine or Romanesque style, by the prevalence of the semicircular instead of the pointed arch. As to the rest of the nominally Christian world, it is said there is not a Gothic church in Rome, and not many in all Italy. With all their culture in the arts, the people of that country are said to disparage this sort of architecture as savoring of barbarism. And beyond the 'temporal estates' of the Pope, the church of Rome—that 'holy mother' or 'erring sister,' as the Oxford clique call her according to the end they have to answer—shows no distinguishing favor towards this style. St. Peter's is her boast and model, which is as unlike York Minster as one stupendous structure can be unlike another erected originally by the same church for the same purposes. Then if we go back into antiquity, Gothic architecture, where it has flourished most, is not half as old as Christianity. As one writer observes, the first hymn arose from a Christian assembly not under pointed arches, but, as soon as buildings could be erected for the purpose, in structures copied, like some now seen in Rome, mainly from the ancient Roman basilica. The ante-Nicene church, so much lauded in some quarters for its catholic purity, knew nothing of the architecture which in the same quarters is extolled as the ecclesiastical. But this style is said to have had its birth under Christianity, and hence from it, and to be congenial with the main ideas of the Christian system, so as to be itself properly called Christian. So far as time is concerned, the same distinction belongs to all the inventions and discoveries made in Christian countries—the press, the steam-engine, and gunpowder. The origin of Gothic architecture remains a disputed historical question. It has been traced, plausibly enough, in part to an anti-Christian source in Saracenic examples, and ultimately to the avenues and arches of forests with their interlacing boughs, as also the foliage of the capitals of Corinthian columns is said to have been suggested by leaves accidentally growing about and embracing a stone placed upon a plant. Then as to its congeniality with the Christian ideas, the same thing may be affirmed with truth of all good architecture, or of all those styles and orders which in the lapse of time have commended themselves to the cultivated judgment of mankind. Every kind has its own predominant character and expression, and is felt to be accordingly congenial with some chief idea or class of

ideas in the Christian revelation, as also in the nature of man. Comparing or rather contrasting a Greek and a Gothic edifice, each being a favorable specimen of its kind, an observer finds the difference pervading every part, extending to the minutest device or ornament, and carried out into the general effect; each building rising as it were from one conception of the mind, according to its own laws enlarging itself, and by coherence and unity coming to that harmonious result which is called, according to the position from which it is described, either the expression or impression of the whole: as two kinds of trees grow, by their respective laws, each into its proper beauty. For example, in Gothic architecture the lines are perpendicular or else slanting, the curves intersect one another as if all aspiring to greater height, and by mechanical contrivance one part surmounts another to a great comparative elevation; and besides giving the pleasure of ingeniously overcoming difficulty in the construction, the whole has an air of loftiness, grandeur and natural solemnity, and sometimes of grace combined with vastness. In the Greek architecture, on the other hand, the lines are for the most part horizontal, and the proportions of all the parts are nicely adjusted, both for strength and effect on the eye; the whole making the impression of solidity or massiveness, and repose, and serenity; the Doric order having also the charm of the utmost simplicity, and the Corinthian of rich yet chastened decoration. Now the most critical minds, and the world at large, have for ages generally acknowledged this effect of the Greek orders to be quite congenial with the spirit of Christian worship; and such testimony avails more than the affirmation of any dogmatist. Nor is it of any moment that the same architectural effect was once allied with pagan worship; for the persons who make this objection find no difficulty in edifying themselves with certain ceremonies which the Catholic church borrowed from the idolatrous rites of heathen Rome. At the same time we make no question that the different effect of the Gothic style in those countries where it has been tried, whatever pagan or barbarous origin may be assigned to it, is also congenial with the spirit of Christian worship. The two effects, however diverse, ally themselves with different elements in religious truth and different sensibilities of the human mind. We only complain of the exclusive partiality which many persons of taste now cherish for the one, as in past times for the other. Let us have both. The solemnities of the Apocalypse, such as the

opening of the seals, and the pouring out of the vials, and 'the great white throne,' and the voices as of many waters and of mighty thunderings, and the dead, small and great, standing before God—these things we might feel, with the most fearful interest, when proclaimed under Gothic arches, sounding through 'long drawn aisle and fretted vault." Paul's commendation of charity,—1 Cor. ch. 13,—and our Lord's last affectionate discourses to his disciples and intercession for them,—John, chs. 14–17—we could hear uttered not less suitably from beneath the Greek entablature, perhaps under the dome of St. Peter's. Paul's discourse of the resurrection—1 Cor. ch. 15,—is so full at once of the solemnity of death and the cheerful hope of 'the redemption of our body,' that by reason of the one element or the other, it can not fail to harmonize with either kind of architectural accompaniment. The gateway of a cemetery in either style is found to comport with the place, in one aspect or another, and for the same reason either style is found to be essentially appropriate to a place of Christian worship. And what we have here said of Greek architecture, in its several proper orders, and of what is strictly the

Gothic style, may be applied also to those modifications of either, and those styles which partake more or less of one or the other, which though of later date have a character and expression of their own. The imitations of the old Norman churches, and those that are called Romanesque, are at least akin to the proper Gothic, while such churches as St. Peter's and St. Paul's, though on the whole very unlike any Greek temple, are yet modifications of Greek or Roman forms, and derive from them their predominant effect. Among all the diversities of what may properly be called ecclesiastical architecture, something may be found adapted to all the varieties of Christian sentiment, and possibly some outward form answering to every inward type of Christian character and experience. However this may be, we are sure that a catholic liberality of sentiment ought to prevail on this subject as really as on any other, and will conduce more to improvement in church building, than any exclusive or bigoted preference adopted by a fashionable *clique* or a religious sect."

COMPLETE



BY no means an unimportant consideration in reference to the erection of churches, is that of Completeness. We have spoken of the convenience of a church-building for the purpose of hearing the preacher of the word, as being a first and indispensable requisite. But the uses of a church, not to say the proper preaching of the word itself, will demand something more than simply a room in which the Scriptures may be expounded on the Sabbath. Auxiliary to this, and as conducive to the general health and efficiency of such an organization as a Christian church, there will be required and should be furnished lesser rooms, adapted to lesser assemblies than those of the great congregation; rooms where the word of truth may be expounded on the week-day occasions, and in a more familiar way than is customary in the usual Sabbath gathering. There is need of such rooms of smaller size as will be appropriate for the prayer meetings of the church, and where if but two or three meet together, their devotional feelings will not be chilled or dissipated in the boundless vacancy of wide-spread walls and empty surfaces. The effectiveness of the pulpit ministrations of the Sabbath will be influenced very much by what is done in and by means of the lesser assemblies of the intervening days. And if the weekly lecture is necessary, and meetings for social prayer are desirable, then the conveniences for such religious aids and influences should be furnished. A church should as studiously and willingly provide all those conveniences which will promote its welfare and efficiency, as our great business corporations do the various offices and equipments conducive to their advantage. It is the true policy, and the true economy everyway to do so. The first requisite of a workman is to have a place to work and tools to work with; and just in proportion as place and tools are properly adapted to the work in which he is employed, will be his success, and his advantage also over

those who pay less regard to such considerations. When, therefore, the Church, the spiritual body of believers, undertakes to secure to itself a house of worship, it should regard the matter with a comprehensive view, and make a resolute endeavor to procure an edifice as complete as possible for its appropriate purposes. We have spoken of a lecture-room. Such an apartment will serve also as a Sabbath-School room, which makes it doubly desirable. The practice, so common, of convening the children of a congregation for scripture instruction in the room which has just been occupied for the stated public service of the Lord's day, is one to be avoided. The apartment in which the people meet on the Sabbath for the purpose of worship should be cleared of its occupants during the time intervening between the usual services, in order that the air, which has necessarily become more or less vitiated, may be displaced by that which is pure. If the Sabbath-School is convened in the sanctuary immediately after the customary morning service, not only will it be convened in an atmosphere unfavorable to a proper attention to the truth on the part of the children, but their occupancy of the place will certainly so increase the unwholesomeness of the air as to beget a dull and sleepy congregation for the preacher also in the afternoon.

A room for lectures and for the use of the Sabbath-School, therefore, is to be considered of the first importance; something without which no Church can be deemed fully equipped for the work it has in charge.

So too it is eminently desirable that every church edifice should have a vestry or retiring-room for its minister; a room of no large extent, but accessible by an outer door of its own, where the minister may go somewhat before the service of the Sabbath is to commence, adjust his dress if necessary, compose himself, by prayer and longer or shorter meditation, for the important duties before him, and thus enter the pulpit in the spirit calculated to make his ministrations most effective. Especially would such a room be useful, where it is now most seldom

found, in our rural parishes; the minister of which is often compelled to come quite a distance, sometimes amid storms, and reaches the place of worship necessarily in some disorder, and not unfrequently with no little fatigue. How helpful to the comfort and therefore to the usefulness of a minister, under such circumstances, to be able to turn aside, if for a few moments only, to his own private room, and thence come forth composedly to the offices of the pulpit. Such a room will afford opportunity to the officers of the church, the chorister, or any who may have special business with the pastor, to confer with him in private, and so prevent the necessity of detaining him at the porch, or disturbing the services when begun by seeking him in the pulpit. The minister ought not to be interrupted or the congregation annoyed, as is so often the case, by the running of one and another to the pulpit, during the services, with notices and errands of various sorts. In Europe, hardly a church is to be found, however small, without the adjunct of such a private room as we have spoken of, which is deemed scarcely less indispensable than the pulpit itself. Why it should not be deemed equally needful to the completion of a house of worship among us, it is difficult to say.

Other conveniences still might be named, which may be made important auxiliaries to the usefulness and efficiency of a church; such as rooms for Sabbath-School and parish libraries; rooms for social reunions on the part of the church and associated congregation, where those who are accustomed to assemble in the same place of worship on the Sabbath may meet for the less directly religious but not unimportant purpose of cultivating personal acquaintance and interchanging those courtesies which become the members of one religious family.

It will be seen that we have given several illustrations, among our plans, of the practicability of embracing under one and the same roof many if not all the conveniences to which we have adverted. Design Third shows a very simple mode of connecting a smaller building with the church, to serve as a study or lecture-room, as may be thought best. By a little enlargement it could be made to serve both purposes.

Design Tenth shows a very pleasant combination of church, lecture-room, study, and committee or library room. It would be difficult to obtain in the same space, and at equal cost, a greater number of conveniences.

Design Twelfth is similar in its arrangements. The Thirteenth design shows two large lower rooms on the same level with the church, and a lecture-room above. The Sixteenth plan is very complete in its arrangements; and must strike every observer, we think, as affording a very desirable and satisfactory combination of rooms for church purposes.

One other thing may also be mentioned as pertaining to the completeness of a church, or as an important adjunct to it, and that is the Parsonage. As the church-building is for the uses of public worship as conducted by the appointed minister, and contemplates and demands his presence, so he must necessarily have a house to live in; and it is eminently fit that the collective body of people who provide the place for their religious services, should also provide a dwelling-place for him who ministers to them in and through those services. With no such propriety is it left to him to secure for himself a place of abode. Coming to his field of labor, in the first instance, not at his own choice but at that of his people, not where he will but where they invite, it is very likely not to be in his power to secure such a dwelling-place ready at hand as he would desire, or as would be best adapted to his comfort and usefulness. The Parish is properly charged with the work of building and keeping in tenantable repair a suitable place of residence for its minister. It owes it to its own best interests, as well as to the personal comfort of those who minister to it in the name of Christ, to do this. Such a provision would be to the one invited an influential motive to accept a call to be the pastor of a people who thus bid him welcome, not only to the arduous duties of his office, but to a pleasant home for himself and family; and a good home will be a strong and lasting bond of attachment between him and those with whom he labors in the Lord.

PERMANE

ERMANENCE is another important consideration in regard to church building. By this we mean the character of edifices for worship in respect to their durability or power to withstand the ordinary causes of decay. Nor is this a consideration of economy merely, but one of propriety and duty as well. The following, though written for another occasion, accurately expresses our sentiments on this subject.

We know and understand little of the feeling which is kindled in the soul of the worshiper in older countries when he passes under the arched door-way of the church which has echoed to the tread of ancestral feet through many a generation, or bows his head in the same pew which has been occupied for centuries by those from whom he is descended and whose ashes await in the neighboring 'God's acre,' as they used to call it, the resurrection trump. We need those ancestral associations. They would go far to chasten and mitigate the rawness and wildness which is now often so conspicuous a trait in us, and would mellow the too common asperity of our religious life. The limited period of our existence as a people, of course interposes a bar to associations as far-reaching or as potent as those of the old world, which no emigration or intervening Atla tic has sundered or broken up into easily measured lengths. Nevertheless, we can do something to possess ourselves of kindred advantages. If not old, we are at least growing old; and there is even now the true savor of antiquity hanging about here and there an old dwelling or church, that dates from the ante-revolutionary period. We can certainly do more than we are in the habit of doing to preserve for ourselves and for our posterity the beneficent power of such visible connections with the past. We can repair, while, if need be, we modify also and make additions to, the old homestead, instead of forsaking it at the earliest possible period, as young birds do the parent nest, or

pulling it down to give place to some miserable imitation in clapboards of a Greek temple or a baronial castle. And so, also, we can keep the old church; replacing its square, uncomfortable pews, if expedient, with the cushioned and convenient slip; though those old pews have about them the blessed idea that people used to go to church by *families*, and all the family were there from oldest to youngest. Those old churches made little pretension indeed to architectural excellence, and will not always stand by the rules of esthetic taste or refined art; but with their steep shingled roofs and tapering spires shooting up heavenward, from their own independent base upon the ground, they were a thousand times better than the flimsy structures, with their fluted columns in front and nonsensical gingerbread towers on top, which have too often replaced them.

And if the old structure is too small, or is inconveniently situated in reference to the shifting tide of population, so that it must give place to a new one, let us endeavor at least to make the new one such that it shall not soon need to be pulled down. Let it be built, not as men build barns, for present convenience, but with some regard to the future. A Church is not a body whose life is limited to three-score years and ten; and its home, its place of worship, should not be calculated for occupancy only during one or two human generations. It should carry in itself some idea of the durability and permanence of the body by which it is to be occupied. There may be a necessity, in some new settlement or for special reasons, that a house of worship should be built of wood. But where such necessity does not exist, it is little short of mockery, in this enlightened age and portion of the world, to build a structure of clapboards, scantling, lath, and white lead, and then call it a house of God, and dedicate it to Him with great parade of psalm and sermon. The Church of Christ is expected to live while the world lasts. The local church, the church pertaining to any village or town, it is presumed will exist as long as the trees grow upon the village hill-sides, or the

rocks abide in their primeval beds. God will be worshiped there, it is hoped, while there is a saint to praise him, or a sinner to be reached and renovated by the gospel. The structure, therefore, in which the Church has her visible home and office, the place where she lifts up her penitent soul in prayer, or sounds her lofty psalmodies, or preaches the word of life, ought not to be a structure of which the winds may make havoc, or which a chance spark may kindle with consuming fire. It ought, if possible, to be permanent and enduring as the worship and the wants of man. Having a purpose for all time, its walls should be of the very stony foundations of the earth itself, and its supports and adornments massive as the forests of Lebanon. Nothing less enduring than stone is really appropriate for the walls of the house of God; nothing less enduring is in keeping with the enduring purpose of such a structure, or fit to be rendered unto Him who is from everlasting to everlasting; and the erection of anything less substantial for a house of worship, is to be tolerated only from the necessity of the case, or as a temporary expedient. The white, staring, tremulous edifices which meet and offend the eye so often in our towns and villages, are at best only tabernacles, and the day for the ark of God to abide in tabernacles should be past.

We say, let what purports to be the church's home, the church's place of worship, have a durability somewhat comporting with the protracted life of the church, and its permanent services. Let it not mock by its frailty those holy psalms and prayers, which have echoed through the ages since they first broke from Miriam's lips and David's harp. If the village temple may not rival that at Jerusalem in the nice and costly chiseling of its stone, which is by no means needful, it can be reared by humble architects from the rough stones of the field, as the hand of God has shaped them, and they will not be the less fit for sacred use on that account. Let it stand in its native roughness, in keeping with the unsmoothed hills and valleys around, and as abiding as they. Let it stand; afraid of no visitations of the elements, however rude or protracted, but rather gathering new grace and tints of beauty, alike from sunshine and storm, as years and centuries roll by, and the free winds peal their varying anthem around it. Let it stand; the same church, while the dwellings beside it change and give place to new ones, and generation after generation of their inhabitants are borne through its

solemn aisles to burial. Let it stand, till it shall speak to the worshiper of to-day of the faith which dwelt in his mother Eunice and in his grandmother Lois, and which was breathed out by them under its arches, in many a song and prayer. Let it stand; one permanent structure if possible, amid the shifting, changeful sceneries of surrounding life, one emblem of the eternal, a visible link of connection between earth and heaven; yea, truly, and from age to age, the very gate of heaven.

And it would add not a little to the proper impression of such a structure, if by its side, and seeming to be indeed a part of it, the Parsonage were found nestling under its sacred shadow; itself also partaking the durable character of the superior edifice, and ever telling the passer-by, that as there is a place for the public worship of the people, so also is there one for the minister who conducts that worship, and both alike beyond the ordinary contingencies of change. The vine climbing over its sunny wall would remind the people, as they should go by on the errands of toil or pleasure, of the good pastor, now dead, by whose hand it was first planted and trained to grow there. The venerable tree in yonder corner of the door-yard, would be known from generation to generation as the Parson's tree. The walks and the windows of the place would be redolent of the memories of many a pleasant interview with one and another of the successive ministers of Christ, who had trod them or gazed from them. There, year by year, the people would gather to greet their pastor, and to bind firmer the cords of mutual attachment. It would be the pastor's house, and yet the people's also; and so a constant bond of sympathy, union, and enduring confidence. And if the house of worship gathers new religious power to itself as it is mellowed by time, and its walls are hung with the rich memories of gospel grace and with trophies of the truth which has resounded therein; and if it has an increased sanctity and impressiveness to the son because the father or the father's father has bowed his head therein or lifted up his voice in praise,—so also would the pastor be able to catch an inspiration from the odor of thoughts and prayers, which his predecessors in the holy office had left as a perfume behind them, in the room devoted also to his daily studies. It would be indeed one of the silent influences of religion. But the silent influences of nature, let us remember, are the most potent, though often the most unnoticed of all.

MATERIA

CONSIDERING what has been already said in regard to the permanence of the church structure, it is hardly necessary to say much in respect to the materials of which such a structure should be composed. The short and comprehensive rule is—Use, so far as practicable, the best and most enduring to be had. Permanence and the truest economy alike point to the propriety of using materials in the construction of the house of worship of the most solid and substantial character. Stone, in its proper place, should be employed in preference to any other material; and there will be room enough left for wood after this has been most freely used. We speak of this matter thus directly, because it seems to us time for the question in regard to the materials which are to enter into the construction of the house of worship to be raised more frequently, and settled with more examination and a larger consideration, than it has been. The abundance of timber in our country, encumbering the ground as it has done, and needing to be removed freely and rapidly in order to open the soil for the purposes of agriculture, has operated to engender an almost instinctive impression that wood must be used, in our structures of all kinds, as far as possible. To such an extent has this prevailed, that one may easily find churches, not to speak of various other structures, built of wood in places where stone of the best

quality is quite abundant and easily procured. But now that our forests are so widely felled, and the spread of our fast augmented population has made the open prairies our geographical center, it is time, on many accounts, that the long prevalent use of wood for purposes of building should receive a proper modification. If we would have our structures abide, the enduring stone should enter more largely into their composition. And for the walls and spire of a church there is surely nothing so good as this, either as to durability or appearance. Neither wood nor brick can ever be made to bear any successful competition with it. Nor do they mellow and smile with age as this does, or admit like it the enrichment and the delightful garniture of vines, lifting them upon its bosom and cherishing them there, as on the place most congenial to their nature, while they in turn hang out their leaves of beauty and twine their tendrils about the rough but solid walls as the very emblems of the grace and confidence which Religion inspires. We would suggest, too, that the use of stone is often more practicable as well as economical than many are ready to think. Where a simple rural church is needed, small in size, and without any display of finish and ornament, nothing would look better than walls built of the loose stones which encumber the fields in so many of our villages; while if a larger and more imposing structure is required, the necessary expenditures for the painting and repairs of a wooden building will soon exceed the overplus of cost incident to the use of stone.

TRUTHFU

ESS thought of but hardly less worthy of consideration among the characteristics of a church-edifice is Truthfulness; by which we mean the accordance of the church-building in appearance with what it is in reality, and that too not only in its general arrangement, but also in its minuter features. If any thing should characterize a place of Christian worship, a place built with special reference to the constant and repeated expositions and enforcements of the Word of Truth, it would seem to be truthfulness. And yet there is scarcely anything more common than to find in our houses of worship the plainest and most needless deceits; falsehoods, not in word, but worse if possible, because put into material forms, and so repeated as often as the sacred place is visited. It is time for this subject to receive increased consideration. Better, far better is it for all, to have the house of God truthful in its simplicity and plainness, than to gain any show and impressiveness by means of deceptive contrivances. If stone is not to be had for the walls of the house of worship, and bricks must be used, then let them be used openly and honestly, and not as though we were ashamed of them. So if only wood can be procured, or if its use is deemed expedient, let us not undertake, by bevelings, or painting and block-marks, to make it

appear as though it were stone. If we can enrich the interior with the dark hue of the walnut, or the deep tone of mahogany, let us do it, but not attempt with the paint-brush to convert pine into either. Let us offer unto God what we have, what He has given us, but not mock Him and deprave our own conscience, by the pretended offering of that which we do not possess. How much better, on all accounts, for instance, is it to paint the pews of a church of a simple drab or other unobtrusive color, or, if we please, to get some effect of variety by the combination of two consorted shades or tints of color, than to attempt an imitation of the grain of the oak or the maple. There is paint equally in both cases; but in the one there is truth, while in the other an evident falsity.

A great deal of the so-called fresco-work, which within a few years has become so fashionable, is open to objection on this score. Mere painting, as such, is as admissible in a church as elsewhere. The beauty of color, superadded thus to beauty of form and structure, is even desirable, whenever it can be properly attained. But when painting has for its direct and chief object to deceive, as when it would make us think there is a dome where there is only a flat ceiling, or panels with pilasters and cornices where there are none, or a recess behind the pulpit where the wall is perfectly smooth, we cannot but feel that it is somewhat out of place in a house of Christian worship.

HOUGH speaking as we have done in regard to truthfulness, we have no intention to disapprove or undervalue the decoration of houses of worship. On the contrary we can hardly apprehend the possibility of excess or evil in this direction, provided decoration be applied in a proper spirit and with right principles. And it is on this account that we have condemned the deceits to which we have just alluded. The house of worship is dedicated to God in a spirit of self-sacrifice, or it ought to be. But who can offer to God in any such spirit known and palpable deceits and imitations? Just in proportion as we are conscious of them are we obliged to offer them to God with misgivings as to his pleasure in them, and with a sense of unworthiness in ourselves.

And the first principle of decoration is that it be in accordance with truth and true taste, whereas the deceits in question are oftentimes in accordance with neither. We may have all the effects of color if we choose, in the house of worship as well as in the saloon; but it is not needful to this end that it should undertake to cheat us, or induce us to cheat ourselves or others. If we want paneled walls, let us make them so in reality, and not stoop, as we do when we attempt it, to get the appearance of them by a trick of paint.

There is abundant room for decoration in the house of God. He who accepted the ancient Temple, delighted in it, and most gloriously manifested his presence there, will never forbid our utmost adornment of the humbler structures which we dedicate to his praise, if only it be done aright. The gorgeousness of gold is not too good. The cunningest skill in mingling hues is not misplaced. The curtains of purple, wrought by the hands of the wise-hearted, are not unwelcome. But when Jehovah accepted the temple built by Solomon, he accepted no cheats

nor any cheap pretenses of beauty, nor have we any reason to think he does so now. We have become so accustomed to the use of these semblances and imitations that we cease, in a measure, to think of them as such, or to suffer a disturbance of feeling by reason of them. It is quite true, nevertheless, that there is a principle involved in or connected with this whole matter which deserves attention, and nowhere more or sooner than in the construction of our religious edifices. There is a moral influence, it may be subtle and not at once discernible, exerted by such things; an influence which it becomes us to be aware of, and to take into consideration more than we have been wont to do.

Nor have we, after all, any good reason for indulging our habit of show and imitation as we do so frequently. Every desirable effect of beauty, fitness and taste can be obtained without it, and at even less expense, while our sense of truth remains inviolate. Color may be used in almost infinite variety without any need of deception. In regard to the woods, for instance, which are used in the interiors of our churches, it is a mistake to suppose that their beauty is of course heightened by the brush of the painter or grainer. The pine, which we so often cover with white-lead, or make into a half resemblance of oak or walnut, is also only made less beautiful thereby. This is in itself a handsome wood; and with the exercise of a little taste in its selection, it needs nothing more than a simple covering of varnish to render it permanently satisfactory to the eye. Then there are the oak, the ash, the white wood, the maple, the cherry, the walnut, and numerous other native woods, all of them beautiful in themselves, and needing only trifling care in their selection, and a measure of good taste in their combination, to show how superior is the effect thus obtained in conformity with truth to that of our best and most expensive imitations.

So also in regard to outward appearance, setting aside the question of durability, it is not out of place to suggest that increased attention should be given to

our great variety of stone adapted to building purposes. Our country abounds in this material. Its hills and valleys are full of it. Even the West, which many suppose to have no mineral deposits but those of coal and the metallic ores, is amply stored with the most beautiful building-stone. The limestones found at Dayton, and at Portsmouth, in Ohio, as well as those in the vicinity of Chicago, and at other places in the Mississippi Valley, as we can testify from personal observation, are unsurpassed for beauty and general excellence. Other localities might also be specified where building-stone is found; and we are persuaded that, in a multitude of cases, comparatively little research would bring it to light where now its existence is hardly suspected. It seems to be supposed, very generally, that only certain rare kinds of stone, found in particular localities, are well adapted for the purposes of building. So far is this from being true, that there is hardly any

sort of stone, unless it be the very softest, which may not be used with satisfactory effect. If the material is not beautiful in itself, it may be robed with the gracefulness of vines, or rendered less obtrusive by means of surrounding trees, while its manifest solidity and permanence cannot be otherwise than pleasing to every one who respects the place of religious worship. And thus may we gather from almost any of our hills, and often from the loose fragments that encumber the fields of our husbandry, what is the fittest and best of all materials with which to build the house of God; and such a building, constructed from materials which have been found near at hand and with which we have been in some measure familiar, in the mellowing lapse of time will be more satisfactory and precious than if composed of those brought from afar, be they ever so rare or costly.

MISCELLANEOUS

E take the liberty, in closing, to offer, briefly, some miscellaneous suggestions relative to church-building; having previously adverted to the more general principles which we conceive to be applicable to it.

ENLARGEMENT.—It will be a point worthy of consideration on the part of those about to erect a house of worship, and especially in our smaller but increasing parishes, how they may build and proportion their edifice with reference to a subsequent enlargement. Several of our designs have been made with a view to such management. Our Second design is represented as enlarged from the original plan by the addition of one-third to its length. So also the Tenth design is one which admits of enlargement so as to double its capacity, as will be seen by an examination of it. The Sixteenth design is one likewise, the proportions of which admit the increase or diminution of its size, in the direction of its length merely, without any injury of its general appearance.

VENTILATION.—Comparatively little attention is paid to the ventilation of our churches. In the few warm months of the year, the open doors and windows ensure a free circulation of air, and the displacement of that which is vitiated by that which is pure. But for the larger part of the time, such avenues of communication with the external atmosphere are closed as much as possible. The congregation assemble in the house of worship, breathe over and over again the same air, till all its vitalizing element is gone, then retire drowsily from the place, which very likely is at once closed until the ensuing Sabbath, when the people come together again to find the atmosphere already partly debased by their use of it the week before. And so the process is repeated. No wonder that the people so often

think the sermon dull, or that the sermon is so in reality. No man can speak or hear to the best advantage in an impure atmosphere. The subject of ventilation, therefore, is of importance on account of its moral as well as its physical connections.

Every church, and indeed every building and room occupied by man or beast should have provision by which the air in it may be constantly passing off and giving way to that which is fresh or duly supplied with oxygen. The atmosphere, when it has once passed through our lungs, is unfit to be breathed again till it has had opportunity to acquire from the great laboratory of the skies, the vitalizing element of which it has been deprived. Any one can see, therefore, the importance of a proper ventilation in our churches, where we are often crowded together in large numbers and for a considerable period of time. The drowsiness, the headaches, the colds, which are so often complained of as incident to church-going, are oftener owing to the absence of any adequate provision for what may be termed the prime necessity of nature.

We shall not undertake a detailed consideration of the matter adverted to. Enough to say, that every church should have one or more openings in its walls or ceiling, communicating freely with the external atmosphere, and such openings near the floor of the house also as will ensure a circulation of the air in the room. It is by no means enough for the purpose, as it is sometimes thought to be, to admit the air from the cellar perhaps, and then to have an orifice opening into the vault above the ceiling, which is itself closed to the outward air. That is just no ventilation at all, and perhaps even worse than none. There should always be a window, or an orifice of suitable dimensions, at one or both ends of a church, in the roof; or a free communication with the external air through the tower or steeple. No building, however small or cheap, should be without such an arrangement.

For a more minute consideration of this subject we would refer our readers to published treatises in respect to it; and especially to a very clear and complete

exhibition of the whole matter of ventilation by the late Mr. Downing, in his volume entitled "COUNTRY HOUSES."

WARMING.—Closely allied to the subject last mentioned is that of warming. The best method of warming a church is, undoubtedly, by means of a furnace beneath the floor, so constructed that the warm air from it shall gain access to the audience-room through ample registers. Furnaces, rightly constructed and used, will go far indeed to ensure the proper ventilation of the church. In addition to this, they supply the pleasantest warmth, and are conducive to cleanliness and economy of space. A stove is at best an inconvenience, to be endured for lack of something better. It annoys by smoke, or it pains by excessive and intense heat. It is apt also to be a constant focus of noise and dirt, while architecturally considered, it is next to impossible to dispose of a stove, and its accompanying length of black pipe, in such a manner as not to be repulsive to good taste. On every account, then, we deem a furnace the best means of warming the house of worship.

Nor, in commending this mode of heating, are we urging what need prove expensive or pecuniarily burdensome to any humble church. It is not necessary to send from some distant parish in the West to our Eastern cities for this or that patented and costly contrivance for warming the little rural church. Any bricklayer, with a little help from the tin-smith, can make a furnace with the common box-stove, and so as to burn either coal or wood as convenience or cost may dictate. And when such an arrangement is once secured, no sensible people will be in haste to go back to the old and imperfect modes of heating which have been so prevalent.

PEWS.—The convenience and comfort, and therefore the real usefulness of a house of worship, are dependent, in no small degree, upon the arrangement of its pews. Much attention is necessary in order to secure, for instance, such a slope for the backs of the pews as will make them consistent with the proper ease of the sitter. In very many churches, probably in the majority of them, the seats of the pews are too high above the floor of the building. It should be remembered that the larger number of the persons assembled for worship on the Sabbath

are not full grown men, but women and children; and the necessity, in order to their comfort, of some support for the feet, during the protracted services and in the comparatively limited space which can be allowed each individual, should be more generally recognized. It is desirable, too, on more accounts than one, that the wall ranges of the pews should not extend quite to the sides of the house, but be separated from them by at least a narrow aisle. It will tend to protect the occupants of the pews from any dampness in the walls, while it will at the same time preserve a more cleanly look to the walls themselves; and where the church is small, the arrangement of two aisles along the sides and one in the center of the room is far preferable to the very prevalent construction of two aisles, neither in the center nor at the sides of the building, but midway between those points. The aisles, too, whether on the floor of the house or in the galleries, should by all means be carpeted; though, if necessary, with the cheapest material. The too common disturbance, occasioned by persons passing along the bare floor of a church, after the services of the place have been commenced, is an evil, to be rid of which we can well afford to be at some pecuniary expense.

GALLERIES.—In regard to galleries in churches, it may be suggested that they are generally constructed with an unnecessarily heavy and clumsy look. They might be made much lighter than they are, in appearance at least, and so become a tasteful feature of our houses of worship, which now, in many cases, they certainly are not. The practise, sometimes met with, of suspending the galleries by iron rods from the roof, instead of supporting them by columns or brackets from beneath, is one which should be carefully avoided.

Care should also be taken to secure staircases of such construction as to allow of easy passage to and from the galleries.

The straight rather than the winding staircase will be found, in this respect, the preferable form.

LIGHT.—A very common fault in the construction of churches is the undue multiplication of windows. Not unfrequently do we find what are intended as

edifices for worship so cut up with numerous little windows, that with the addition of the very common accompaniment of their heavy square towers, they look like so many manufactories. Now it is quite a mistake to suppose that a great amount of light, any such amount as is requisite in the room of the artisan or the merchant, is needful in a church. Milton did not use the expression, "dim *religious* light" without good reason. We will not stop to explain the fact; but it is a fact that our religious emotions seem to shun the glare of the unsubdued light. Every one must be sensible that the shadows of evening, or the grey dawn of the morning, are far more likely to induce serious thought and devout feeling than is the garish, full-orbed day. And so there is something eminently congenial with the purpose and uses of the place in the very light of the house of worship, when it is not allowed to come in with glaring flood, but is partially excluded, by a diminished number of openings, or by some intercepting medium. On this account the employment of colored glass, though liable to abuse, is not to be indiscriminately condemned, as it often has been. If only it be used in strict subordination to the grand purpose of the place of worship there is no necessary objection to it. There is now to be had also, what is called enameled glass, which is furnished at a cheap rate, and which has decided advantage over the ordinary stained glass, in being only semi-transparent, and so not casting its colors upon objects within the church. In case it is not practicable to use stained or enameled glass for the purpose of modifying the tone of light, a similar effect may be produced by the use of simple cloth for this purpose.

Where the light is not subdued thus by color, or otherwise, it will conduce to the comfort of the congregation to have it admitted from a few ample windows only, and, as far as practicable, from one general direction. The multiplication of windows occasions cross-lights, which are painful to the eye; and many a person has found himself restless and uncomfortable at church on this account simply, without having any suspicion of the real cause. But especially should all windows be excluded from the wall against which the pulpit is placed. The preacher should have his light from an elevated point in the side walls of the church or from the ceiling above. Light coming from the wall behind him can be of little service to him, while it has no other result in respect to the audience than to

blind and distress them. So, also, if lattice blinds or shutters are used, as they often are, they should have the lattices stationary and not capable of revolving like those which we use on our dwellings. If they are rotary, they are likely to be turned by any passing persons, according to their individual pleasure; and the result is a thousand sharp, distressing cross-lights, which are an annoyance to every one in the house. If with fixed lattices the room at any time becomes too dark, by reason of a cloudy sky or the lateness of the hour, the evil is remedied at once by throwing one or more shutters wide open; and far more pleasantly than by turning the revolving lattices throughout the house and setting them at different angles, as will almost inevitably be the case.

As we choose the hours of declining day for protracted meditation, or purposely diminish the light of our lamps at evening, when we are about to open our hearts to the genial influence of social converse with friends, or to protracted and serious thought, so it will be found that such a measure of light as will readily suffice for the reading incident to the service of the house of worship will be, on the whole, most conducive to comfort, and to the best improvement of the privileges of the place.

Protection from Lightning.—[The following remarks have been furnished us by a gentleman, formerly for several years connected with the Electric Telegraph as operator and superintendent, and qualified to speak from experience. They are, also in accordance, we believe, with the opinions of those who are looked upon as authority in such matters.]

No man who constructs a building for public assemblies can consider himself free from responsibility until he has provided, so far as he is able, security against all probable dangers which may attend its occupation. In this view, the subject of protection from the effects of lightning is a highly important one. That so many public buildings are now left without any adequate provision for this purpose, is no doubt owing in a very great degree to erroneous ideas in regard to the skill required to construct a lightning conductor so that it shall be a benefit, and also in regard to the cost and trouble attending it. These misapprehensions have been fostered often, intentionally or otherwise, by parties interested in the sale of

patented rods, at high prices, whose statements and theories, with a business interest to enforce them, have far outstripped, in the race for favor, the instructions of candid and truly scientific men. A brief review of the principles to be considered in furnishing the requisite protection for an edifice, and a few practical hints as to the most ready manner of doing it, will not be out of place in a publication of the present character.

Without entering into a discussion of the various theories upon the nature of Electricity, we may safely assume it as unquestionable, that this agent is never manifested in the form of lightning except during the restoration of a state of equilibrium which has been disturbed. The causes of disturbance are various; but during showers, the most frequent is the unequal condensation of the vapors of the atmosphere in different situations, causing electricity to be evolved in more or less rapidity. Between two clouds thus made different in their electrical condition, an equilibrium is brought about by a discharge from the one more highly electrified to its deficient, or negative neighbor; but both may be highly positive as compared with the earth, in which case, if the elevation is not too great, the overplus passes to the ground. A cloud may be, however, in such a situation that it shall be less highly charged than the earth, and then an upward discharge is not unknown.

A second fact to be observed is, that the discharge from a positive to a negative body will always take the best medium, the quality of the conductor and the directness of the route both being considered: the conducting power, being equal, it will take the shortest distance, and the distance being the same it will follow the best conductor. Evidence is given, in almost every instance of a stroke of lightning, of its having leaped across from one conductor to another, delicately choosing for itself a path to the earth; and sometimes it has been observed to take the earth itself into its chain of communication between two clouds on opposite sides of a hill, passing downward to the hill on one side, and upward to the cloud on the other.

Another fact to be remembered is, that injury to living beings, as well as to inanimate substances, is caused by lightning only when it passes upon an inadequate conductor, or, at the point of changing from a conductor of one capacity to one

of another. Metallic rods often show signs of great heat at their extremities, where the lightning has passed upon them from the air, or has left them . some inferior conductor. While, however, the electricity is passing over a sufficient medium, it neither exhibits itself by sound or light, or by injury, either to the medium itself or the objects in contact with it. It may be remarked, incidentally, that the light and the sound which accompany the passage of lightning, are not its own properties, but result from the disturbance and combustion of the air through which it passes. Points do much toward facilitating the silent passage of the fluid to and from a conducting surface.

The danger then that attends any structure, is that it may be in the line of communication between two objects in different electrical states, and be sought by the lightning, on its equalizing journey, as a better conductor than the air. To prevent such a visit, it is only necessary to provide a still better medium between the two points, and the house is at once left in the condition of an old stage route after the construction of a parallel railroad—the inducement to follow it is gone.

To make and put up a good and efficient lightning rod, then, we procure a sufficient quantity of good refined "scroll" iron, three quarters of an inch by one eighth, or somewhat larger if the building to be protected is large. This is easily obtained, easily joined, readily bent and fastened to the building, and furnishes the needful conducting surface. Have the ends of the several bars which are to compose the rod drilled and countersunk for two rivets, one inch apart. At the most convenient point, bury one end of the rod in the ground so deep that it will never be dry, and have the earth well beaten around it. To have the rod terminate in a well or spring is better when practicable. Now, let any blacksmith put up the rod, riveting the joints, and fastening it to the house with small hooks, or staples. Carry it to the highest part of the building as directly as convenient from the ground, and there rivet on a terminating point of sheet-copper. If you care for the glistening, let the point be of some length, silver plated and twisted. If the edifice has an iron spire, or vane-rod, attach your conductor to the foot of that in some secure manner. If there is more than one portion of the building much exposed to the clouds, have more than one rod, put up in the same manner, and

all connected together for additional security. For the same reason, also, connect them with any gas or water pipes, or other large conducting surface. You *need no* insulation, for nothing will tempt the lightning to leave the rod but a better passage to its destination, whether the clouds or the earth; and with such a temptation, the slight resistance interposed by means of a glass ring to separate the rod from the house, would be no barrier to an element which leaps from the clouds to the earth. No points are needed except at the extremities, as the object is neither to attract nor dissipate the electricity, but to give it a free passage. If the joints are well riveted, this form of conductor comes most nearly to an unbroken rod. Wire-rod has been recommended, but is difficult to procure in some parts of the country. Great care should be given to the ground connection; and in the arrangement throughout, it should be constantly borne in mind that the whole object of a lightning rod is to furnish a MORE DIRECT AND CONTINUOUS COMMUNICATION BETWEEN THE EARTH AND THE CLOUDS THAN CAN BE HAD THROUGH ANY PART OF THE BUILDING TO BE GUARDED.

CHURCH FURNITURE.—By no means sufficient attention is paid to this, especially in our rural parishes. It is not a matter of luxury simply to have our churches appropriately furnished with cushions, carpets and other conveniences. It is equally a matter of taste and propriety, and closely connected also with the moral usefulness of such buildings. Our churches should be as well furnished in these respects as our dwellings. Our own spiritual interests, as well as proper respect for Him whom we worship, demand this. Care ought to be taken also, in reference to these things, in the selection and arrangement of colors, so that harmony may be duly preserved. It is best every way, for instance, and most economical, to have the pews cushioned at the outset in one manner, and with one color. To have persons furnishing their pews with cushions of red, blue, green or yellow, according to their individual fancy or caprice, is to give the place of worship a grotesque appearance, quite at variance with good taste, and which cannot be remedied by any good arrangement in other respects. So, too, the carpets should be chosen with a distinct regard for harmonious effect. Large flaunting designs, and

ill-assorted colors, should be carefully avoided. Those of small figure, of few and simple colors, and of rectangular and geometrical rather than of floral or fanciful pattern, should be selected.

We need not say that this supposes a corresponding tone of color in the walls and ceiling, and generally throughout the house. This however, does not imply sameness of color, but only harmony. Nothing, for example, is more dull, naked, and even repulsive to good taste than a uniform white upon walls and pews, and wherever paint can go; which yet many seem to think the very perfection of finish for a place of worship. But there is really nothing to be said in its favor unless it be its neatness, which, however, only lasts for a little while; and a soiled white is at the farthest possible remove from neatness. Nature, in other words God, gives us hardly any examples of pure white, except the snow-bank and the marble; and it is very much like encountering a snow-bank to enter one of these white-plastered and white-painted churches. The effect is chilling and repulsive. A combination of the warmer neutral colors should be used rather. And the combinations of these, and the consequent effects, are almost numberless. It is always practicable, also, to produce any needed effects of contrast by the judicious use of the more positive colors in connection with others. In this way a wide field is open from which to gather all that is desirable for the enrichment and beautifying of the place of worship; enough to make it in some good measure a fit place in which to meet and worship the glorious Jehovah.

The special ordinances of the Christian Church demand also conveniences for their use. The table for the Lord's Supper is usually provided, and has its place continually before the eyes of the congregation, as a memento of the great atonement. No corresponding provision for the other distinctive Christian ordinance, however, is often found in our churches. A movable basin, brought into the house of worship as occasion may demand, is all, usually, that indicates Baptism to be an equally prominent rite of Congregational churches. We take the liberty to suggest that this should be corrected. We declare, in all our formularies of faith, that Baptism and the Supper are the peculiar and distinguishing ordinances of a Christian church. They are as really important with us, though not in precisely the same way, as they are with the Baptists, the Episcopalians, or the Romanists.

Why then should we not have the visible sign or conveniences of the one as well as of the other? Why should we, even by unjust implication, seem to ignore or undervalue an ordinance of which the worshiper in other churches is constantly reminded, and by the seemingly greater prominence of which other denominations doubtless often gain an advantage over us? It may well be questioned, we think, whether much of the neglect of infant baptism in our churches is not attributable to the common absence from the place of worship of any appropriate memento of the ordinance, and of the corresponding Christian and parental duty. If Baptism is as important as our confessions affirm it to be, let us manifest in the furnishing of our churches that it has a rightful and abiding place there. Let the baptismal font stand ever by the side of the table of communion, as the perpetual and impressive symbol of the Christian faith, the perpetual and effective incitement to Christian duty.

Educating Power of the House of Worship.—We had thought to speak at some length of the educating power of the house of worship; of its influence, aside from the verbal truth preached or the impressive ordinances seen within it, in laying hold of the mind and cultivating in it thoughts, feelings and dispositions of a moral and spiritual character. Our purpose, in this respect, we are obliged to forego. But who, even upon only a little reflection given to the subject, can fail to perceive that the mere structural arrangement of the house of worship may have much, very much, to do in the formation or shaping of the character of those who from time to time assemble within it? The difference in this respect between a building of inappropriate design, and one constructed with proper reference to its controlling religious purpose, is wide indeed. In the one case there is no thought of religion inspired in the assembled congregation except by the words of the preacher; unless it be the thought of barrenness, uncongeniality and repulsiveness, coupled with the sense of discomfort. All is unattractive. There is nothing soothing and subduing; nothing calculated to mellow the hardness of a worldly heart, brought thither fresh from its busy activities and its engrossing schemes. There is little, nothing, to link it kindly to the mercies, the love, and the inestimable riches of the gospel. At what a disadvantage, therefore, does that gospel

make its appeals to such a heart. But in the other case, where the ruling purpose of religion is supposed to have asserted itself in the construction and arrangement of every part, how different is the effect. The building is not such as might have been used equally well, and with equal appropriateness, for purposes of trade or mechanical employment. It does not seem ready at any moment to be converted into a store or workshop. It does not savor in its look of the every-day business of the world, but partakes rather the air of speciality and seclusion. Its colors, its furnishings, its carpeted stillness, its symbolized ordinances, its mellow, tranquil and subdued light—other than that of the glaring day—the consented hush of the attendant worshipers, where the smallest note of the sacred melodies or the softest cadence of emotion from the preacher's lips is heard at once,—all these combine to prepare the way for the gospel's access to the heart in the speediest and most effective manner. All these, indeed, are not the Gospel. Without that superadded, without that expounded by the living voice, and with the urgency and earnestness of a living heart, all these are but pleasant adornments and the gratifications of taste. But with the gospel rightly following or attending upon them, they are valuable auxiliaries of that gospel, and should be so regarded.

And if now the outward arrangements of the place of worship are of a correspondent character, if the house of God has asserted its super-eminent importance among structures by securing to itself a commanding site and an ample breadth of enclosure, so as to be free from contact with whatever is uncongenial with its purpose; if the smooth or nicely graveled walk leads invitingly to its door, or paths gracefully winding among the trees which surround and overhang the sacred building, solicit the wayfarer, or the man who is going to or from his daily toils, to step for a moment within its pleasant enclosure and let the shadow of the consecrated temple fall upon him; if thus all within, and all without, speaks of a special and a sacred purpose, and appeals to the better feelings and instincts of our nature, who shall say that we have not here a religious element which it is worth our while to make use of? It was with a desire to do what we might to secure for our churches this element of power and usefulness that we have undertaken the publication of the Designs for Church Buildings herewith submitted to the Christian public. If our work shall in any measure secure to our people a better

and more appropriate class of edifices for worship than otherwise would have been the case, our labor will not be in vain and we shall have our abundant reward.

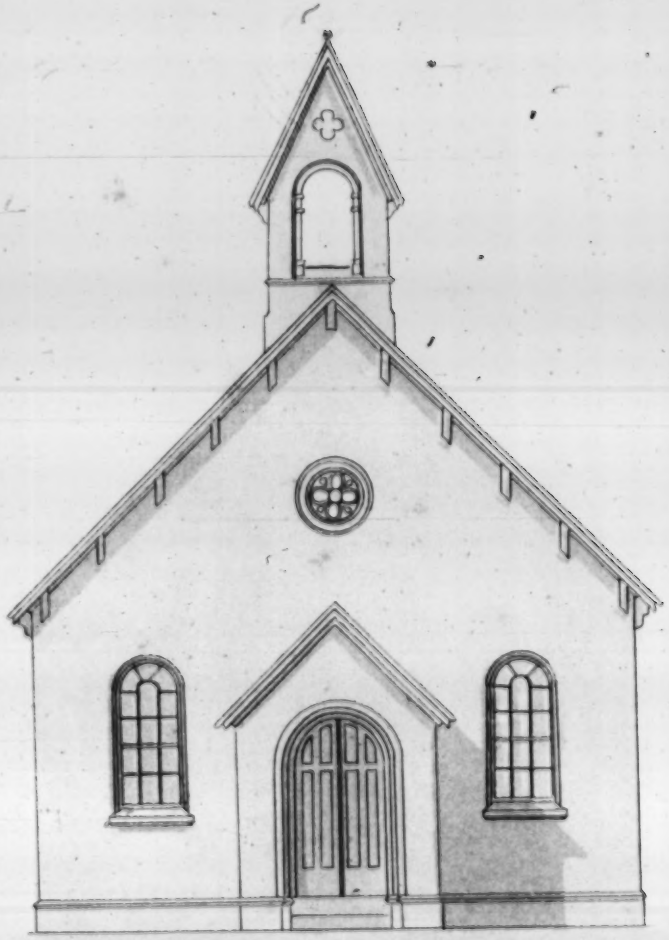
Our acknowledgments are due to the Architects who have prepared the Designs which we here give to the public. They have manifested a praiseworthy interest in our work, and several of them have taken pains, in the midst of pressing engagements, to possess themselves of our views and to prepare plans calculated to help our purpose. How well they have succeeded we leave the public to judge, and are not afraid to do so. For ourselves, we are constrained thus publicly and distinctly to express our obligations to those gentlemen who have aided us in our

enterprise, and who, with others of their profession, are doing so much to make our architecture, public and domestic, what it should be both as to convenience and tasteful appearance.

The artists, also, to whom has been entrusted the task of multiplying the Designs of the architects, have shown themselves capable of properly rendering their conceptions on stone and reproducing them by the press, while the beauty and finish of the plates prepared by them attest the advancement which has been made in the beautiful art of Lithography.

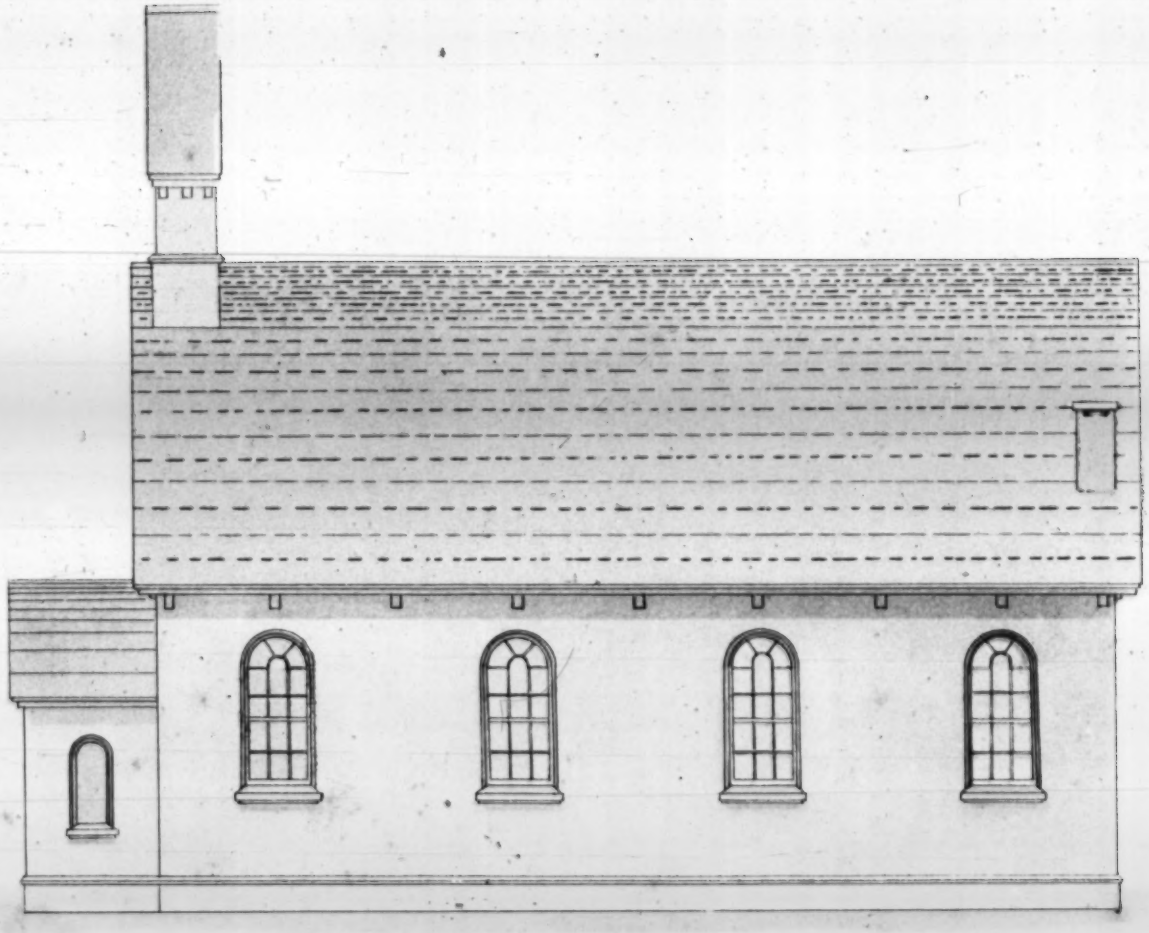
HENRY C. BOWEN,
GEORGE B. CHEEVER,
ISRAEL MINOR,
R. S. STORRS, JR.,
S. B. CHITTENDEN,
O. E. WOOD,
N. H. EGGLESTON,
Central Committee.

Design 1.



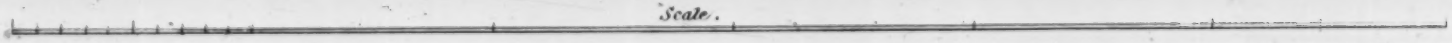
Front Elevation.

Front Elevation.



Side Elevation.

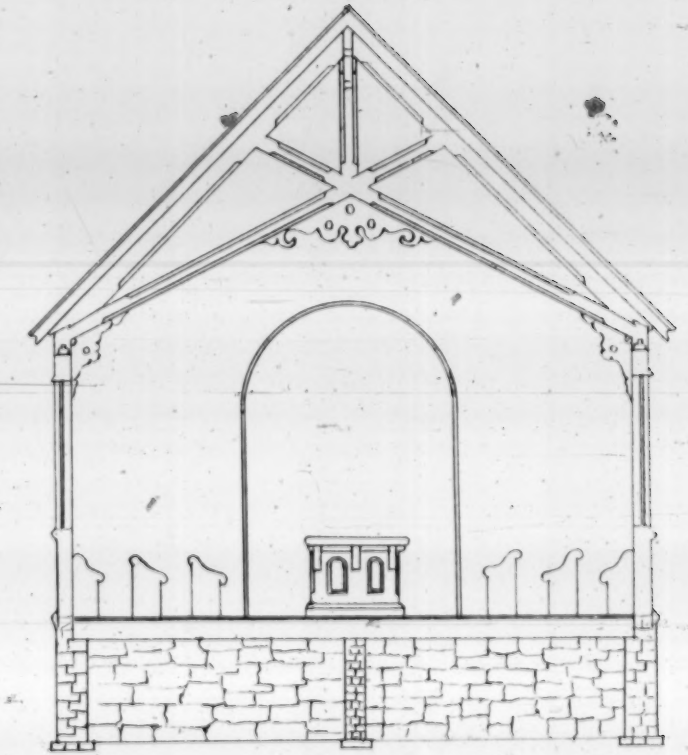
Scale.



S. M. STONE ARCHITECT N. HAVEN

LITH. OF SARONY & MAJOR N. Y.

Design 1.



Section.

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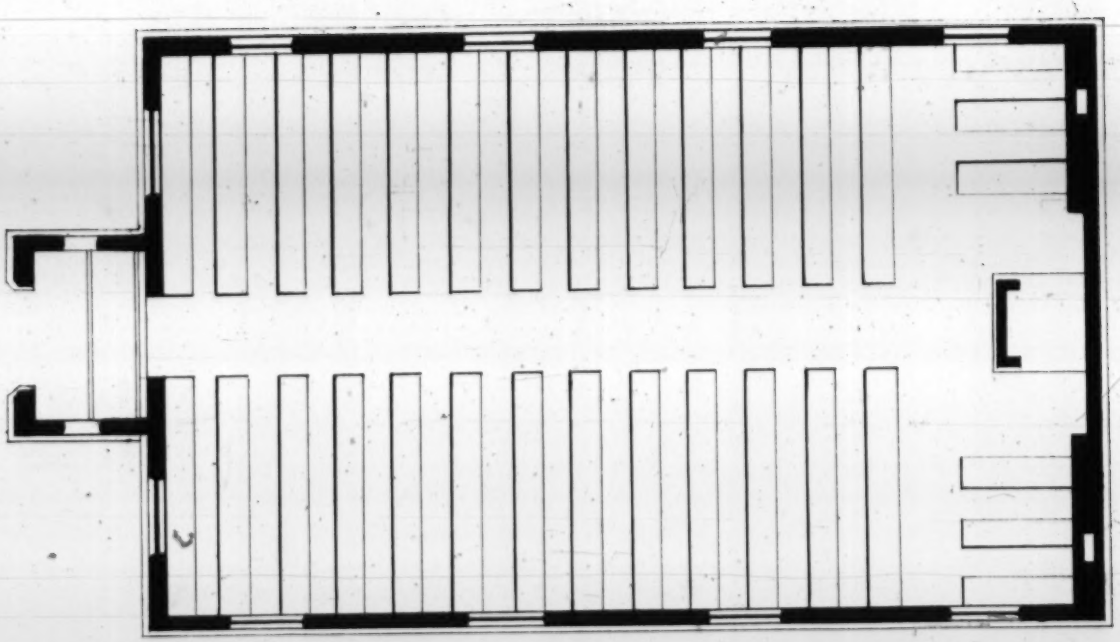


Ground Plan.

LITH. OF SARONY & MAJOR N.Y.

DESIG

We commence our series of Designs with one which will commend itself at once, we think, by its neatness and simplicity, and also by its manifest cheapness as to cost. There are a multitude of buildings, which have been erected as churches, and upon which has been expended twice the amount of money requisite for the construction of this, but which will not bear comparison with it as to tasteful and significant appearance. This design is one that must prove satisfactory to the most cultivated taste; while it has not a feature, the production of which, involves any unnecessary expense. The simple bell-turret which surmounts the building, though adding very little to the total cost, at once serves to indicate the character of the structure, and bestows upon it much beauty.

The dimensions of the building are twenty-five feet in width, by forty in length, and the church will seat from one hundred and seventy-five to two hundred persons. Wood is supposed to be the material used in its construction, and

the frame is to be covered with inch boards, laid on in horizontal courses. The cost of such a building, at New Haven, the Architect estimates at one thousand dollars. In many parts of the country, it could probably be built for half that sum. If the most rigid economy is to be studied, we would suggest that the cost would be somewhat farther diminished by making the window-heads square instead of round. We would if possible, however, retain the round-headed feature, as giving a very desirable appearance to the building.

Such a structure would be appropriate for almost any site; but to have its proper effect, should be surrounded with trees, and stand at some considerable distance from the public road; the approach to the entrance being by a neatly kept graveled walk, which should lead to the building, not in a stiff, straight line, but in a simple and easy curve.

DESIGN

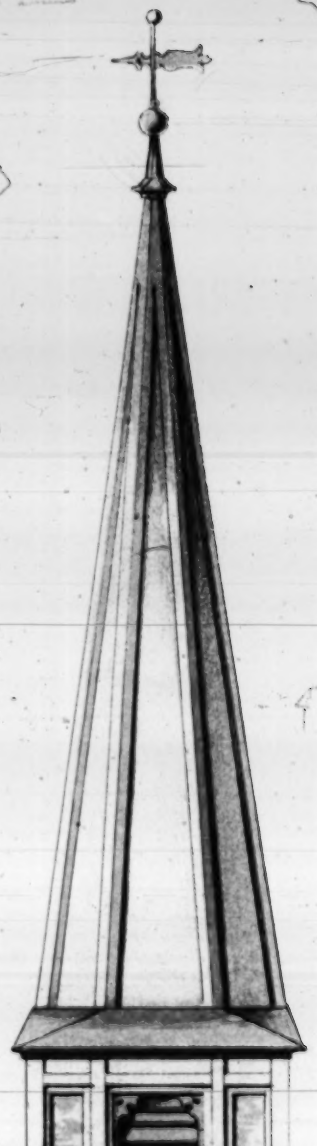
THIS Design is little more than an attempt so to modify a style of church-building very common in our rural parishes as to make it more in accordance with architectural principles and with good taste. The size of the edifice as here drawn, on a scale of eight feet to the inch, is thirty-nine feet in width and seventy-three in length. The tower is twelve feet square, projects three feet and six inches from the front of the building, and is sixty-seven feet in height. This design has been planned with reference to an enlargement of the original structure without detriment to the proportions of the building. It is supposed to measure, as first built, fifty-four feet in length, and to be afterwards enlarged by the addition of nineteen feet, or one section, to its length. In the one case there will be accommodation for two hundred and eighty-five persons, and in the enlarged plan for four hundred and ten.

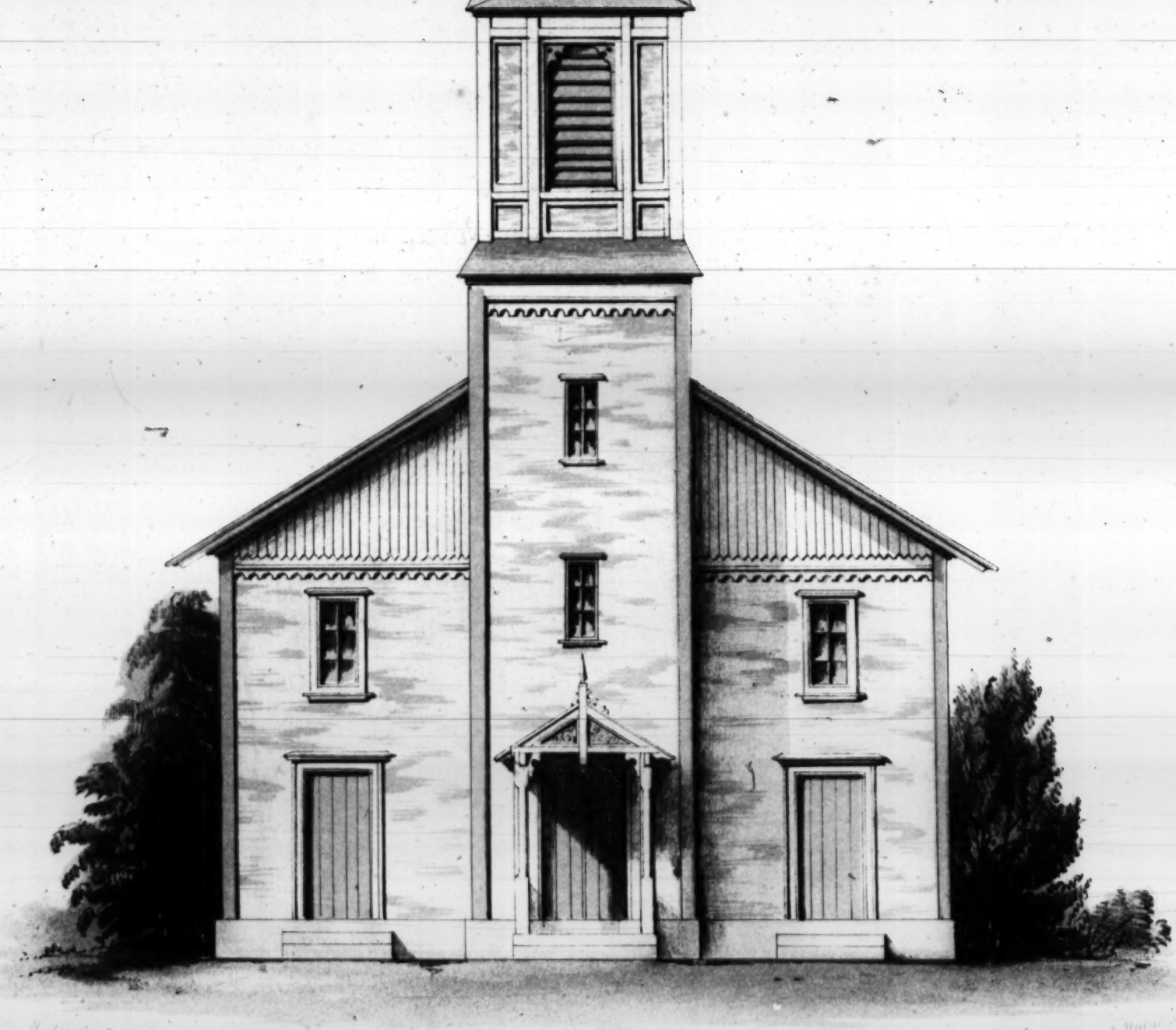
The arrangement of the pews is such, it will be seen, as to leave aisles along the sides of the house as well as in the center; a feature which we have already commended in our preliminary remarks. The singers' gallery is placed over the vestibule, and is approached by stairs as indicated on the plan.

The construction and finish of the interior may be comprehended easily from an inspection of the ground-plan and accompanying section. The walls are designed to be wainscoted to the height of about four feet from the floor.

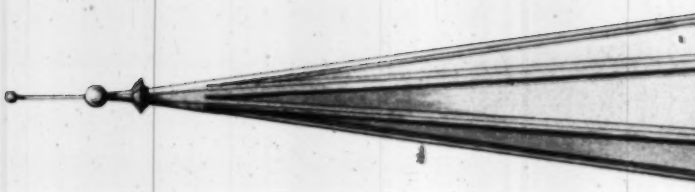
The outside of the building is designed to be clapboarded, except a part of the front, which is to be covered with upright sheathing as indicated in the front elevation.

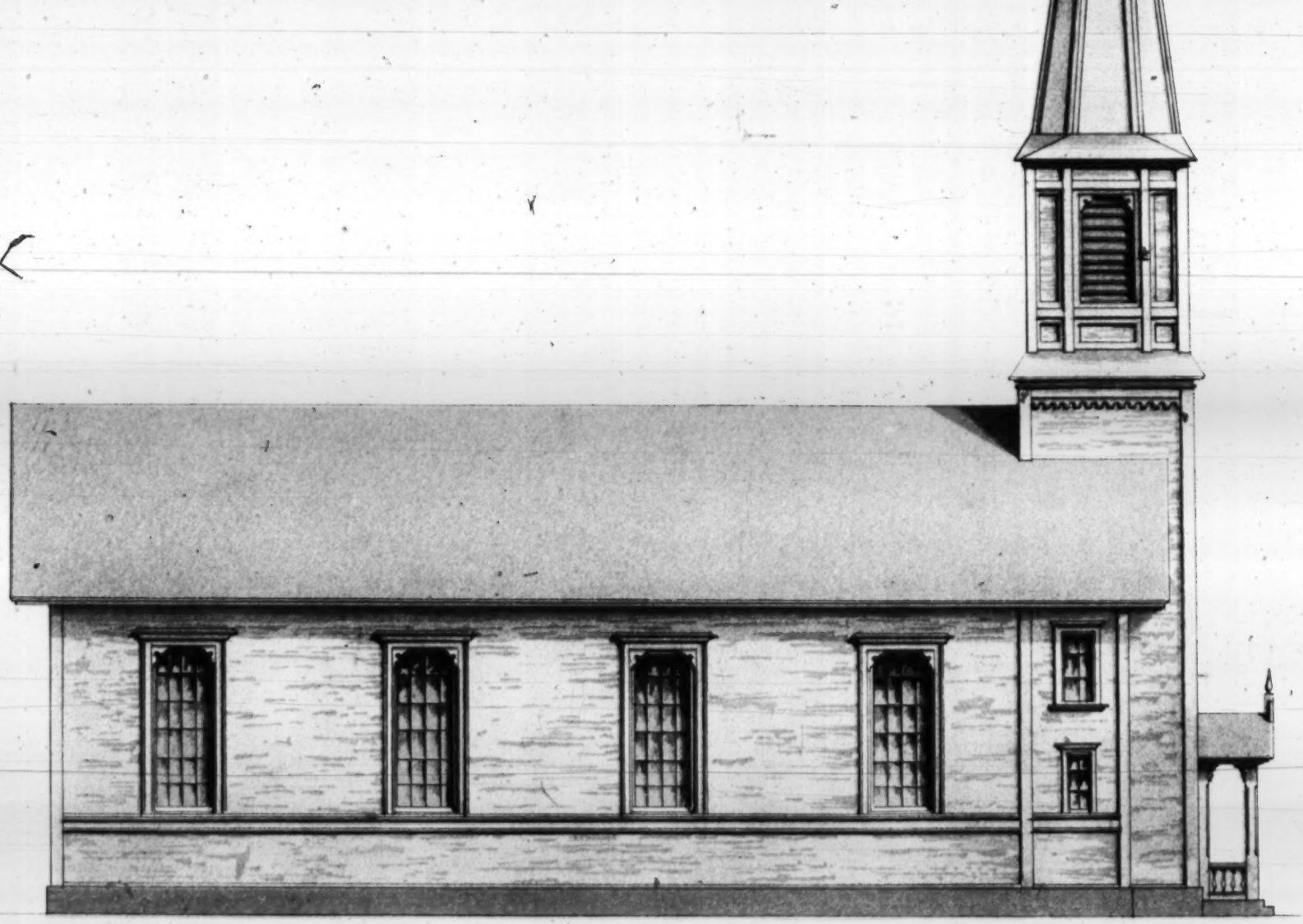
DESIGN II.





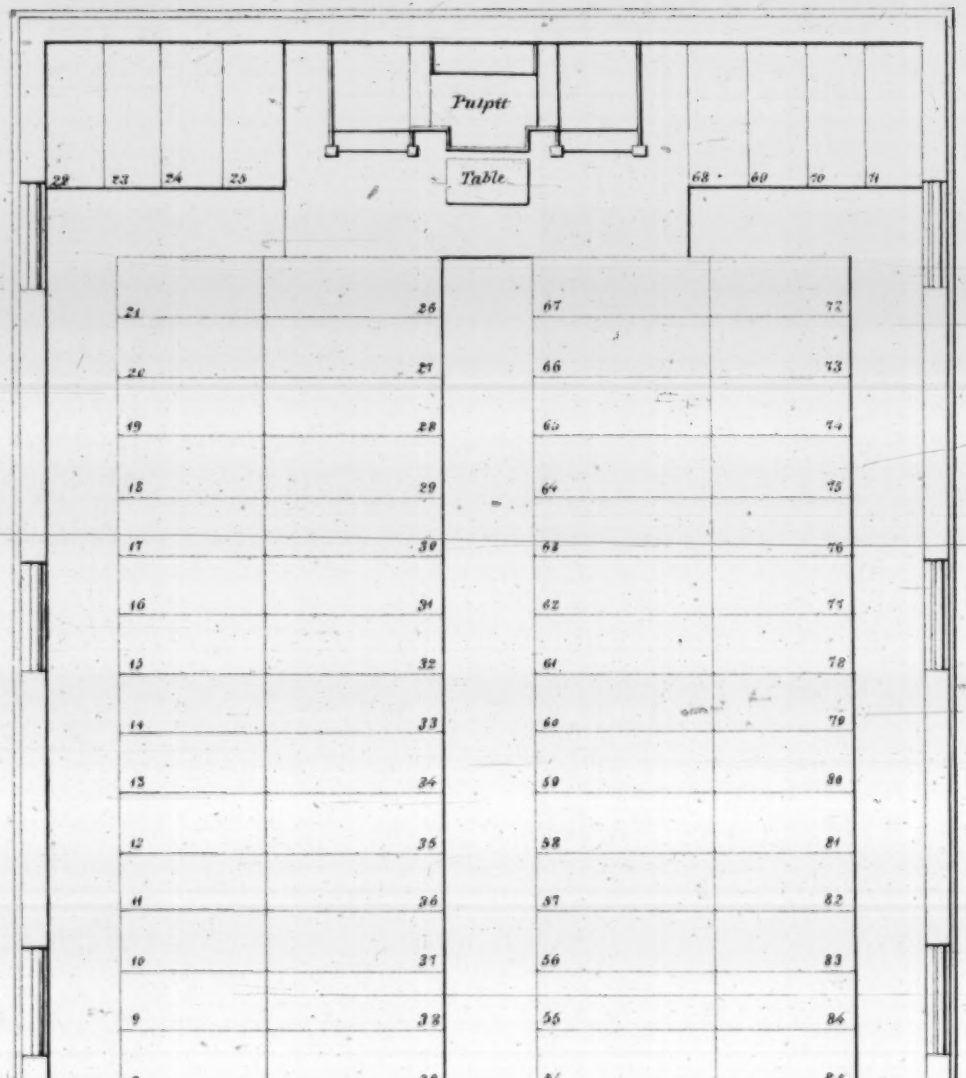
FRONT ELEVATION.





SIDE ELEVATION

DESIGN II.


Pulpit
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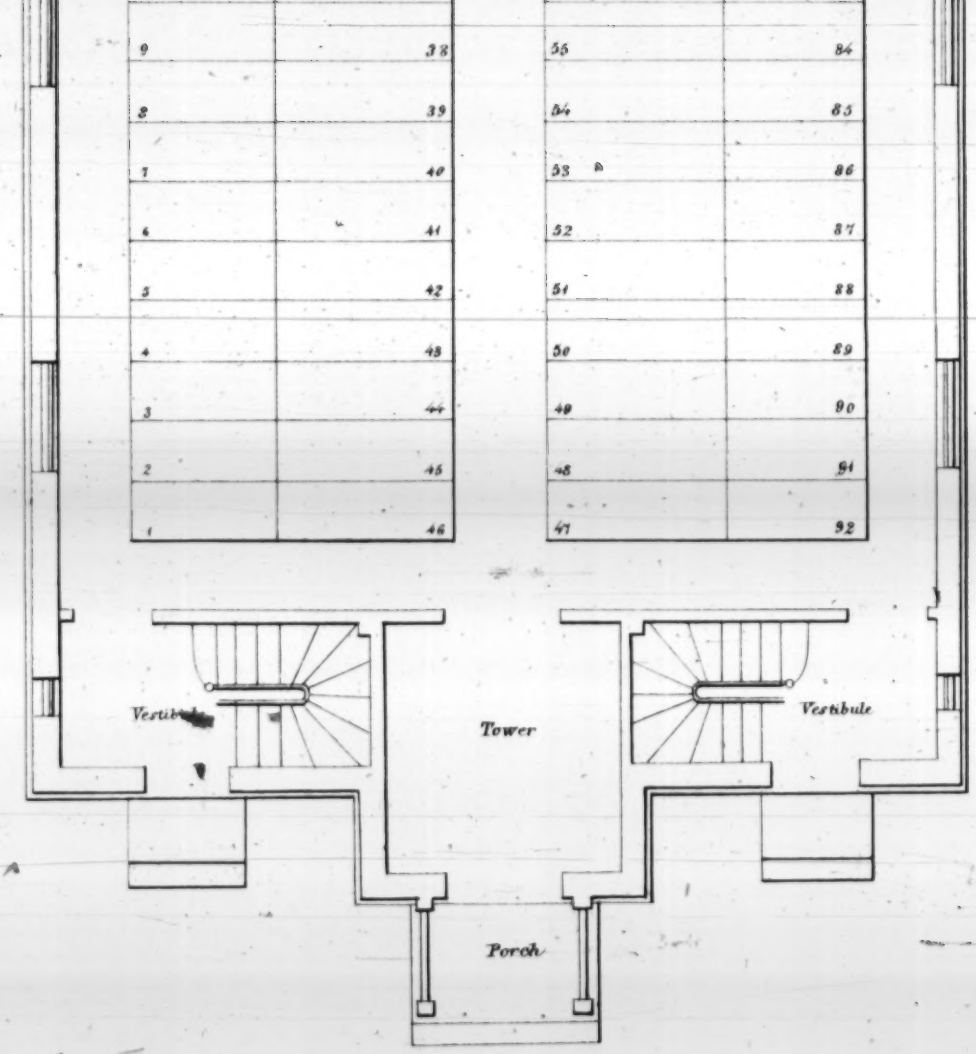
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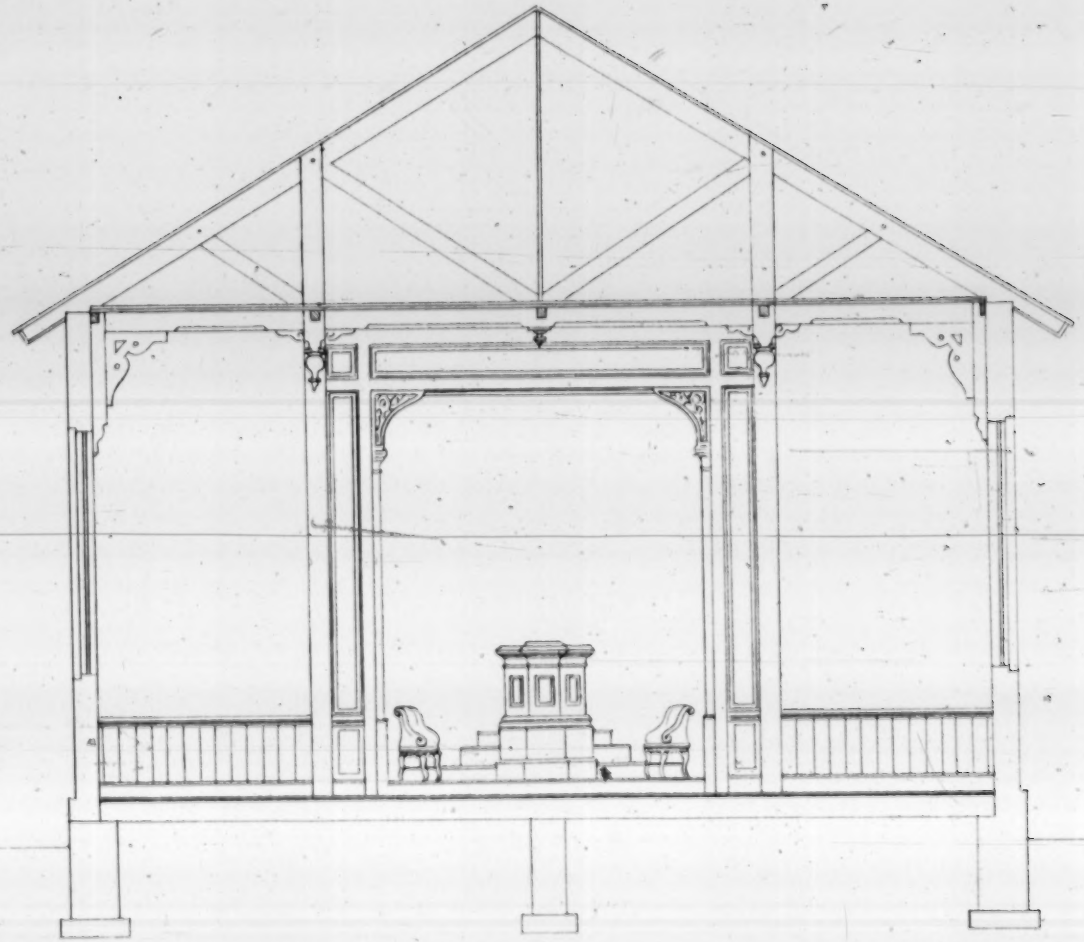
Vestibule
Tower
Vestibule
Porch

Ground Plan

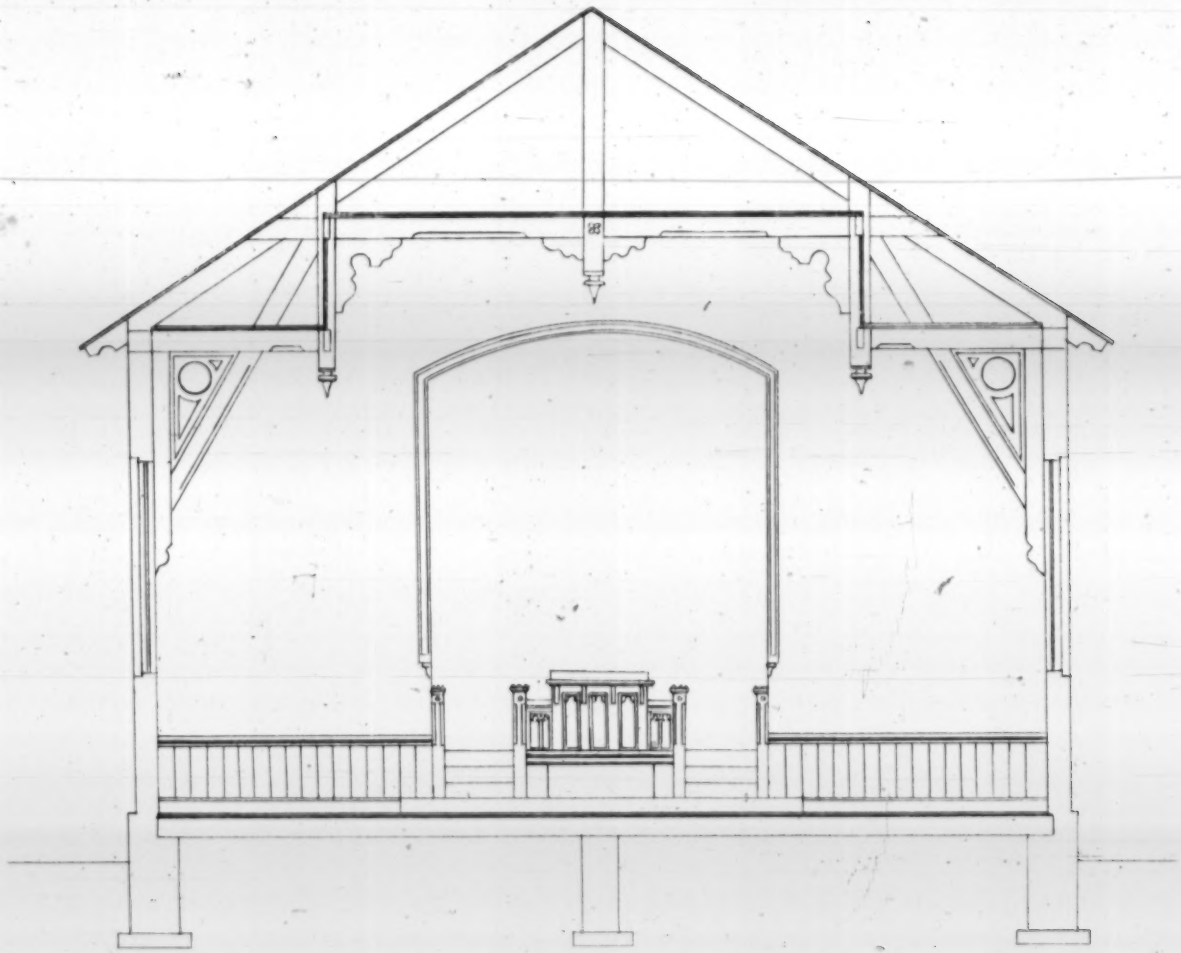
Design II.

Transverse Section



Design III.

Design III.

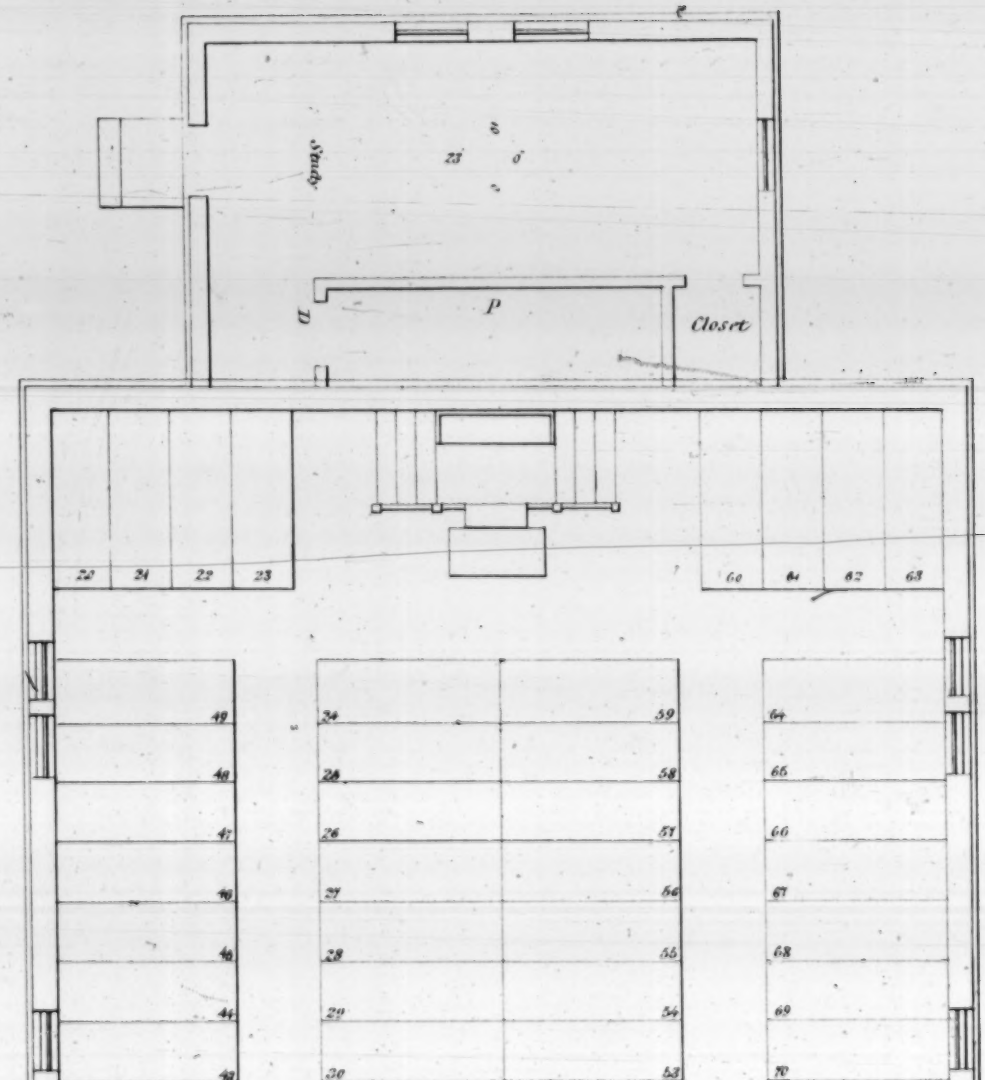


Scale ¼ inch to 1 Foot

Transverse Section.

LITH. DE GARONY & MAJOR.

Design III.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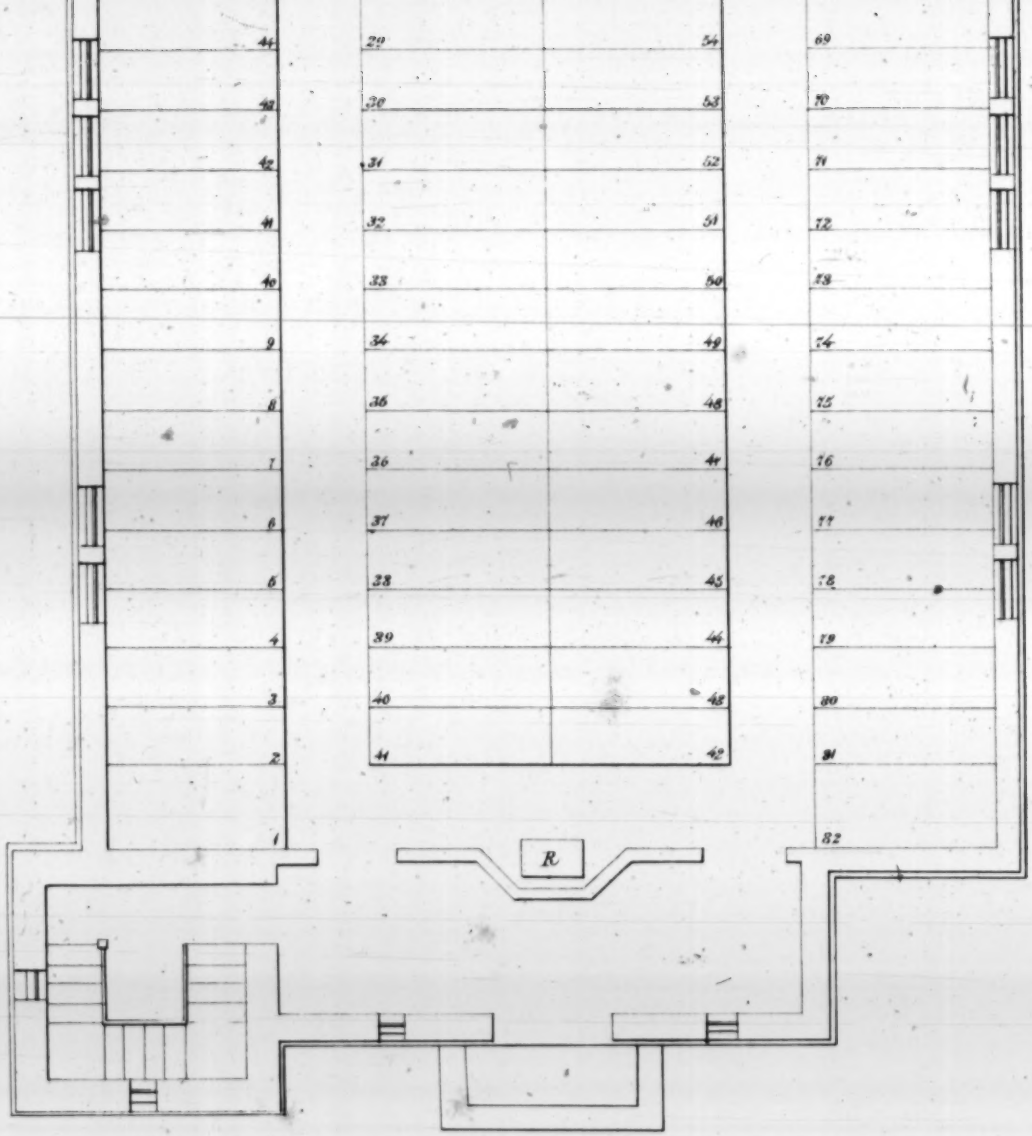
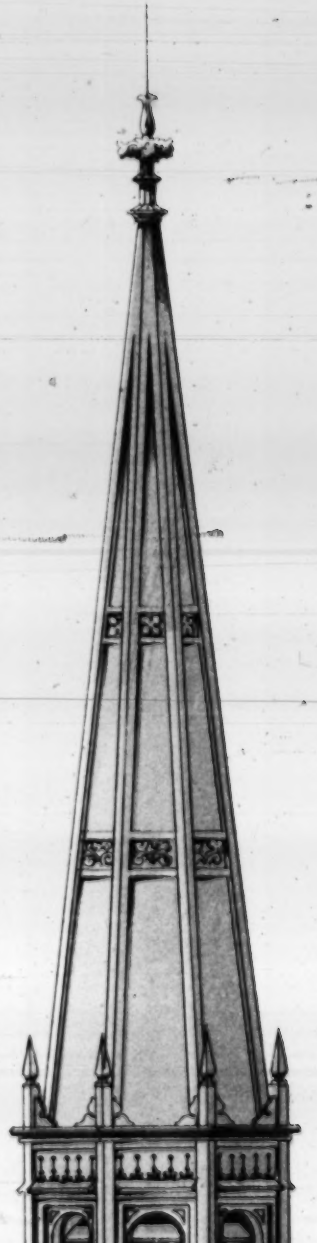
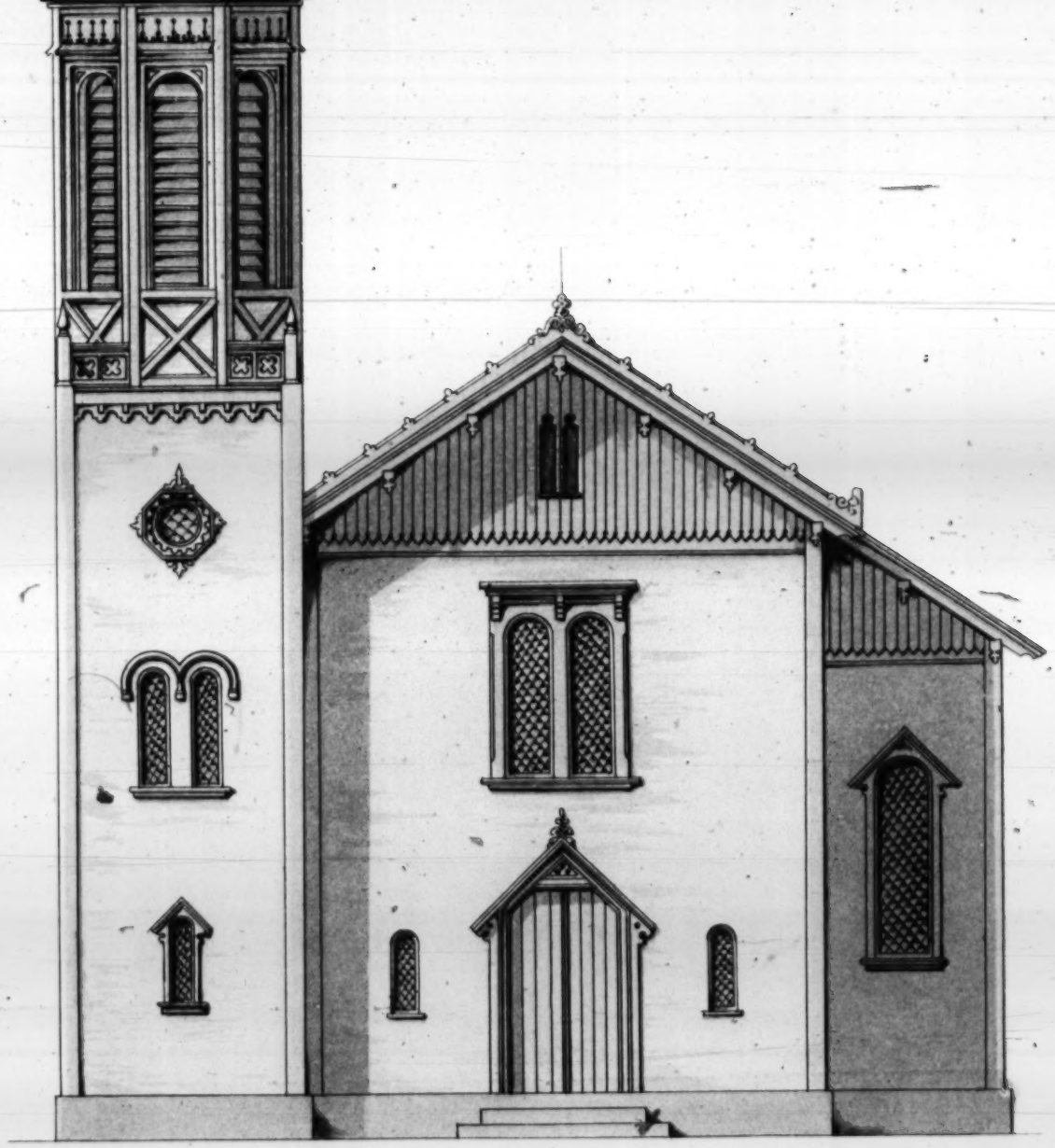


Ground Plan.

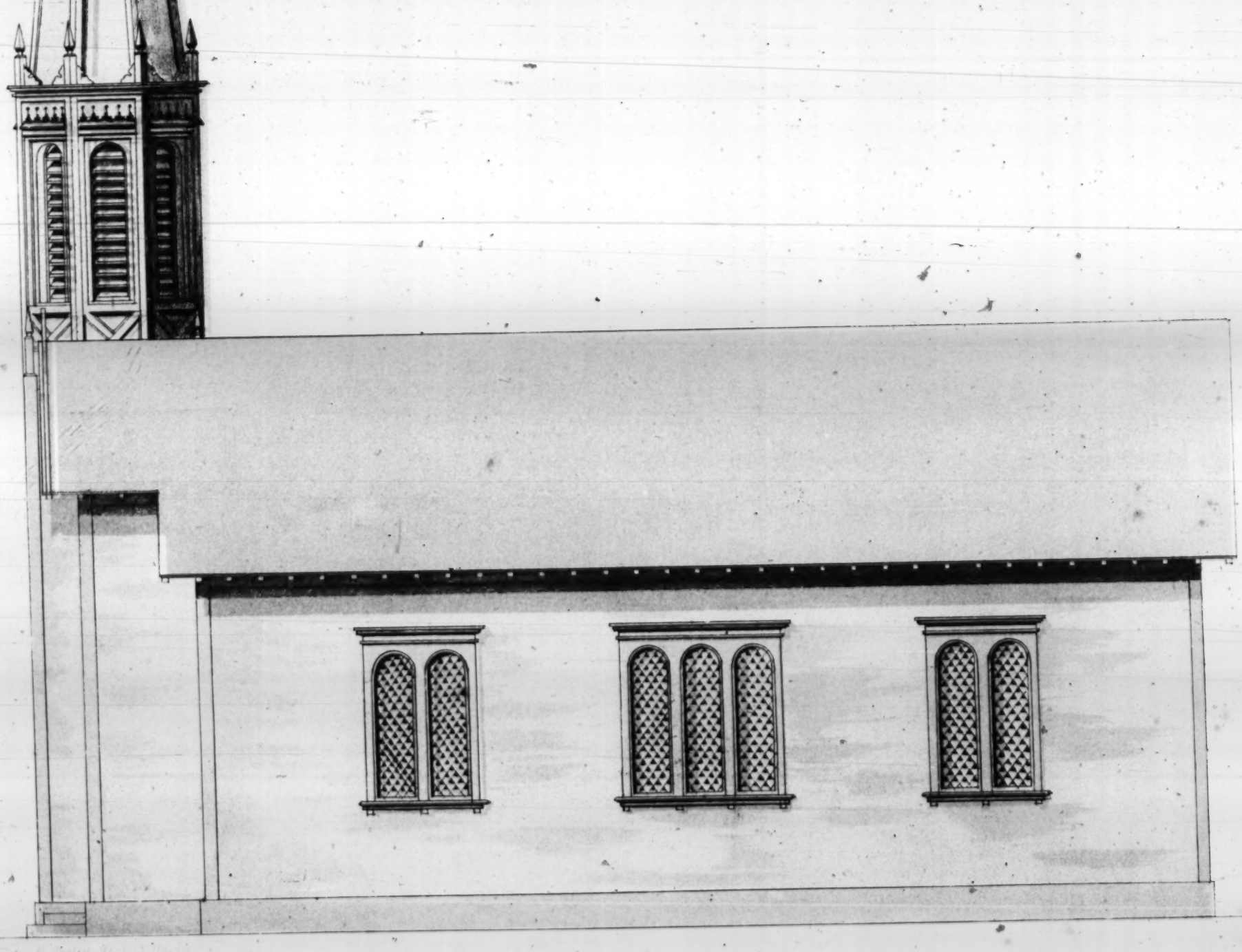
Scale 1/8 inch to the foot.

LITH. OF BARONY & MAJOR N.Y.





FRONT ELEVATION.



SIDE ELEVATION.

DESIGN

In preparing this design, reference was had to a corner situation, or one where the principal approach to the building would be toward the corner on which the tower is placed rather than directly in front, though the design is by no means inappropriate to a different location. The design is drawn on the same scale as the previous one, from which it will be seen that the dimensions of the building are thirty-nine feet in width by sixty-one in length, with a projection in front of seven feet. The tower is eleven feet square and ninety-four feet high, including the spire. The house, without a gallery, is calculated to seat four hundred and ten persons. The singers' gallery occupies the space over the vestibule. The projection on the rear of the church is designed for a study or vestry, measuring fourteen feet by twenty-three, or if the portion marked P is appropriated for a recessed pulpit, the rear wall having an opening in it for that purpose, the study will still be ten feet in width in the narrowest part, having also a commodious closet four feet square, for papers, &c., and a doorway—D—by which access is had at once to the pulpit. Such a construction of the pulpit would afford some additional seat-room by allowing the pews to be brought farther forward than could otherwise be the case. We would commend this arrangement of vestry and pulpit as one that is simple and satisfactory, and may be adapted to almost any style of

IGN III.

structure. Of the general desirableness of such a convenience as a vestry we have already spoken at length.

The church is supposed to be warmed by a furnace underneath it. The register, by which the heated air is admitted to the audience-room, is indicated on the plan at R.

This design is one to commend itself by the nice proportions of the tower and spire, its distinguishing feature, as well as by the general tastefulness which prevails in all its parts. An agreeable variety is produced by the diversified arrangement of the windows in front, as to shape and position, while the few but large windows on the sides furnish a sufficiency of light and at the same time give dignity and breadth of appearance to the structure.

The present design contemplates a construction of wood, though brick or stone would be preferable, at least as far as to the top of the square part of the tower. Care should be taken to make all the mouldings sufficiently heavy and bold, otherwise there will be danger of a cheap and bald look.

We need hardly to suggest that the predominant color of a building like this, should be some neutral tint, some of the many shades of drab or grey. To paint it white would be well nigh to ruin its proper effect.

DESIGN

This is a rural church in the plainer Romanesque style, and one which we think must commend itself by its combination of beauty and simplicity. Its general form is very simple, and its construction plain, while it admits of sufficient ornament to relieve it of any appearance of baldness. At the same time the ornament is of such a character as to involve no considerable expense. The projecting porch and circular-headed window immediately above it, give character to the front and break up its smoothness. The porch at one end, and recess for the pulpit at the other, also give the needful variety to the side view. The bell-turret too, while only of sufficient size for its purpose, and requiring very little expenditure for its construction, by its peculiar form acquires almost the character of a spire and constitutes an eminently beautiful feature of the structure.

It is unnecessary to say that this design is intended for a wooden building. Its appearance, as engraved, clearly indicates this, as well as many of the details of construction. The roof, it will be observed, is marked off in lozenge-shaped figures.

IGN IV.

This construction is obtained readily by trimming the butts of the shingles before they are laid, and this disposition of them will add much to the picturesque and harmonious effect of the building as a whole.

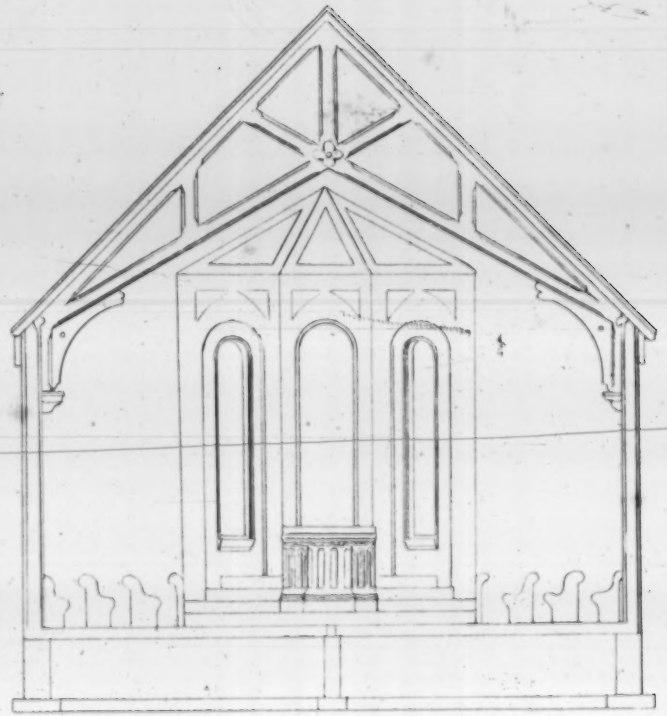
The ground-plan shows the internal arrangement. A smoke-flue is indicated on either side of the pulpit, in the rear wall, which should be furred out for that purpose. To carry up the chimneys nakedly by themselves and exposed to view would greatly mar the internal appearance of the building. When the wall is furred out, additional flues, for ventilation, are also easily constructed.

The interior section sufficiently explains itself.

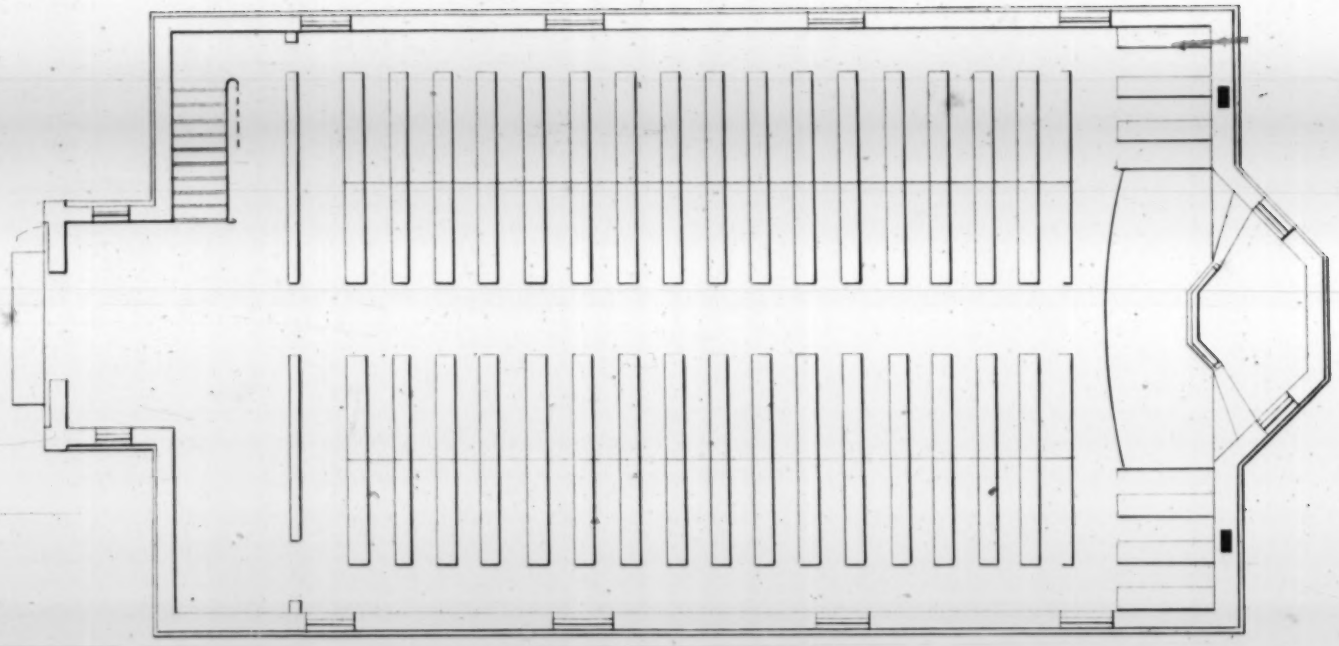
The dimensions of the building are twenty-six feet by forty-five, and it will accommodate about two hundred and twenty-five persons.

It should be built in favorable locations for one thousand five hundred dollars, and might perhaps be built for less.

Design IV.

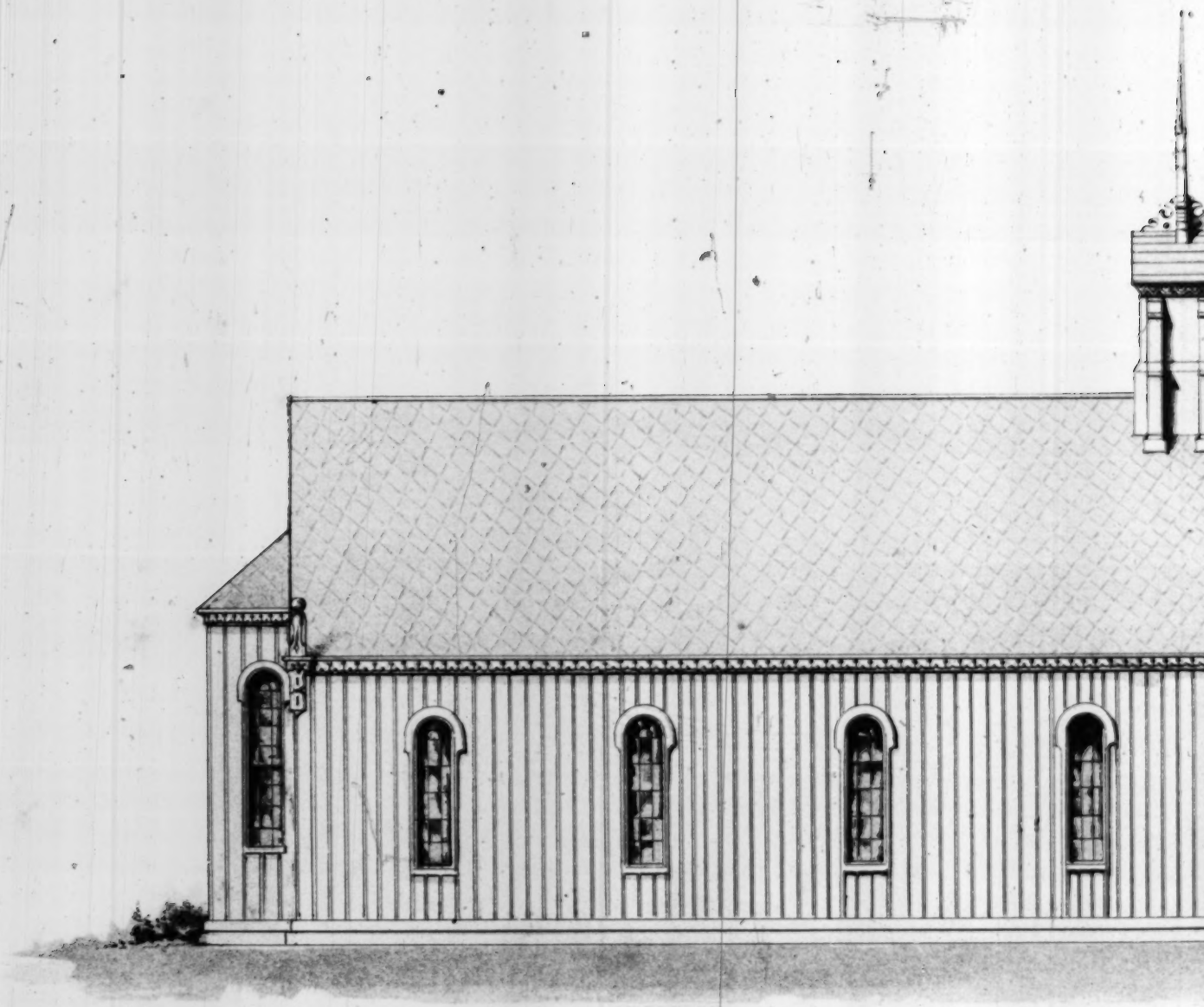


Section.

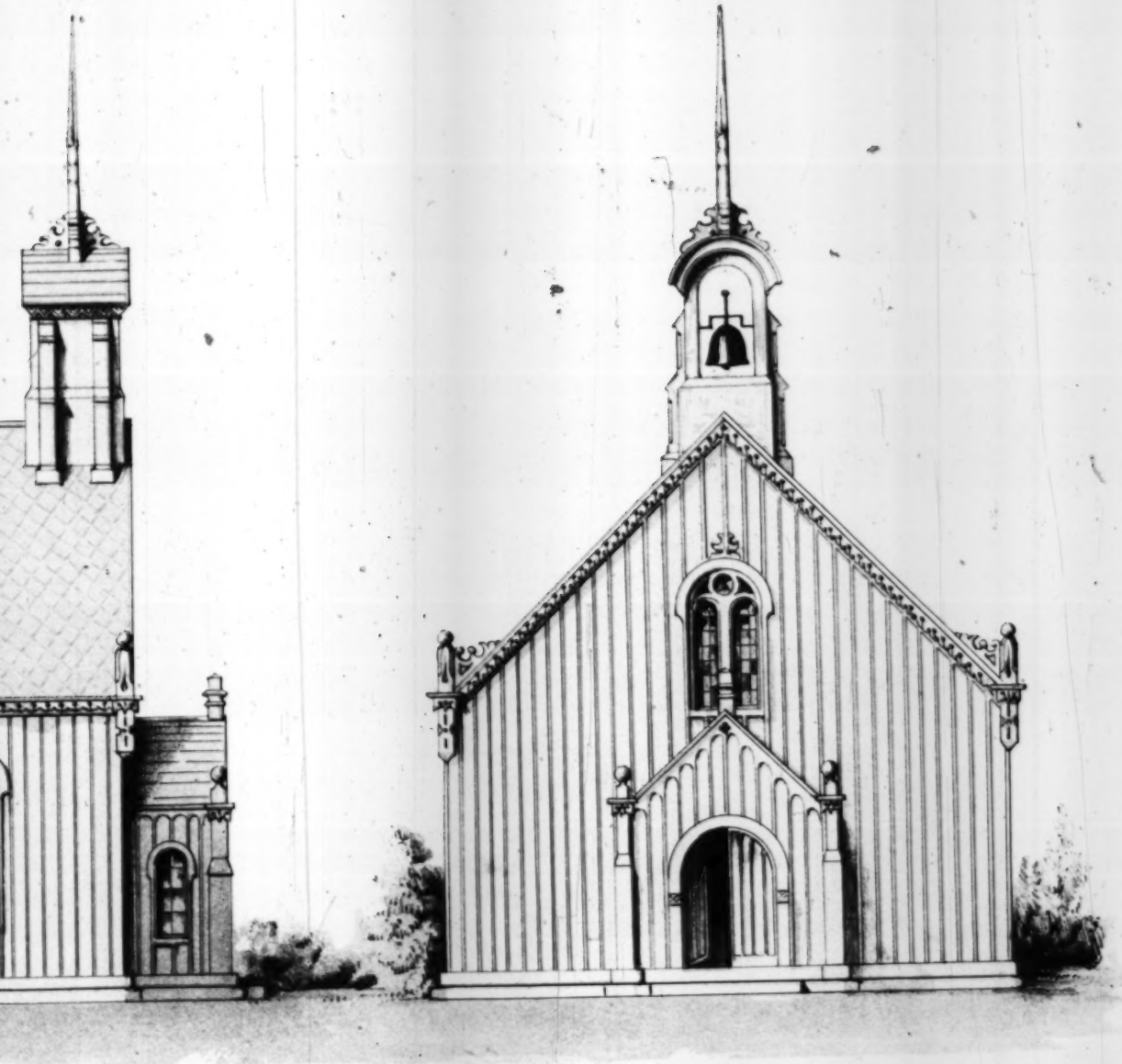


Ground Plan.

Lith. of Sarony & Major N.Y.

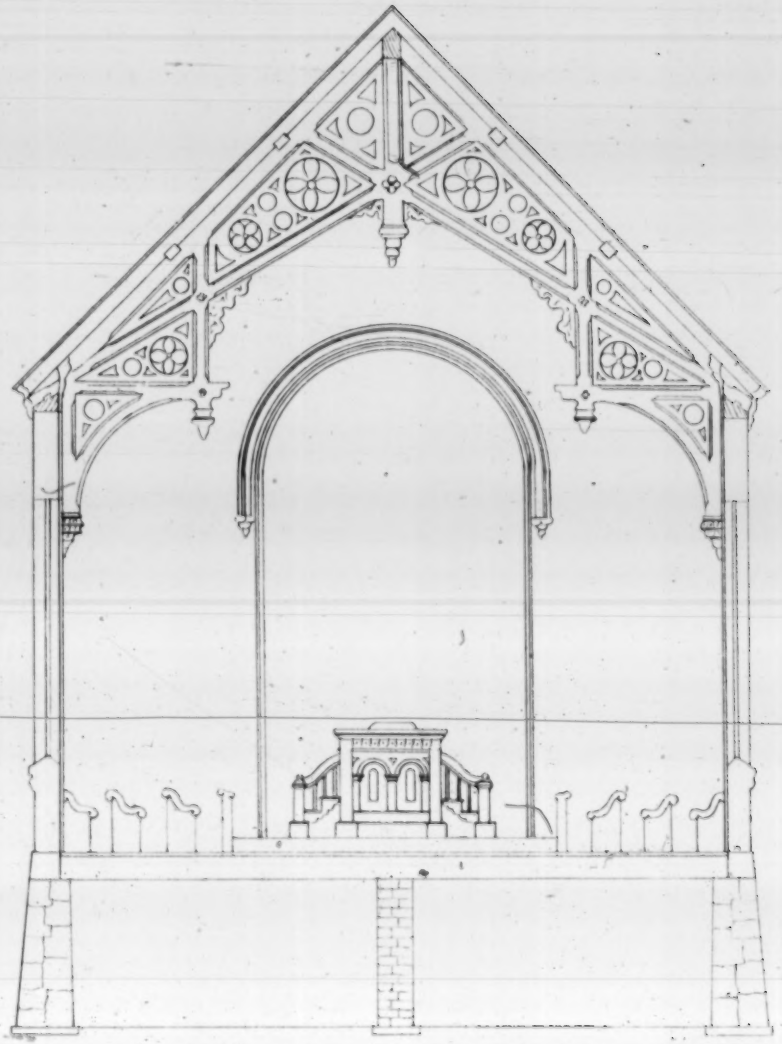


SIDE ELEVATION

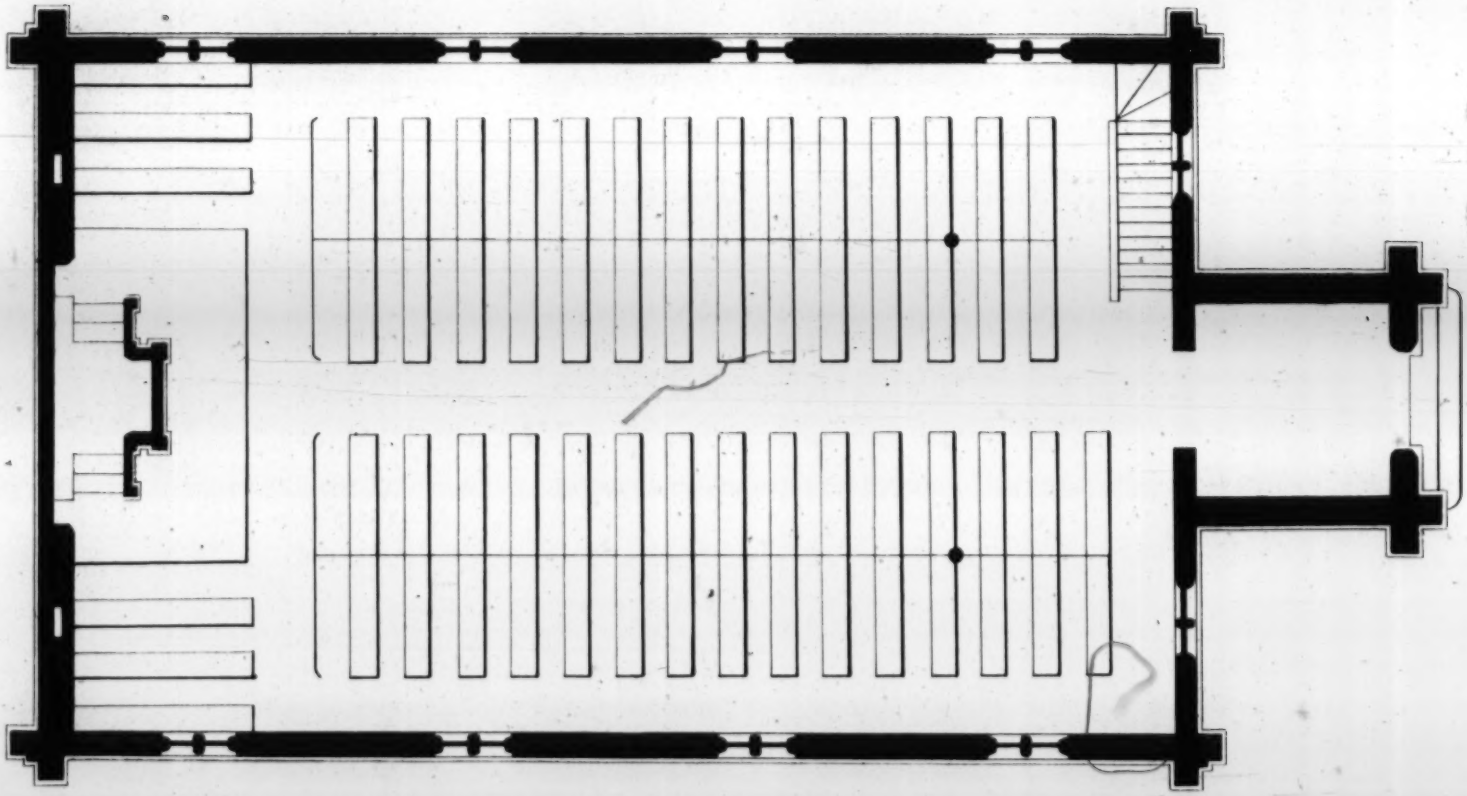


FRONT ELEVATION

DESIGN V.



Section.

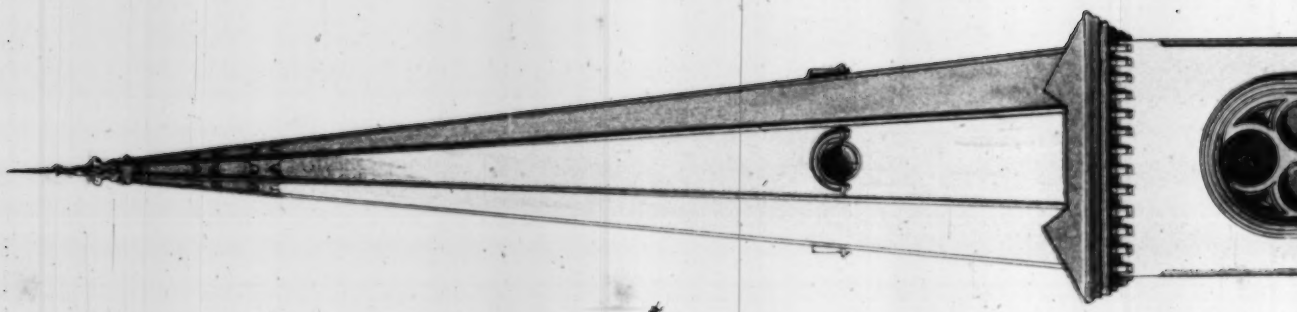


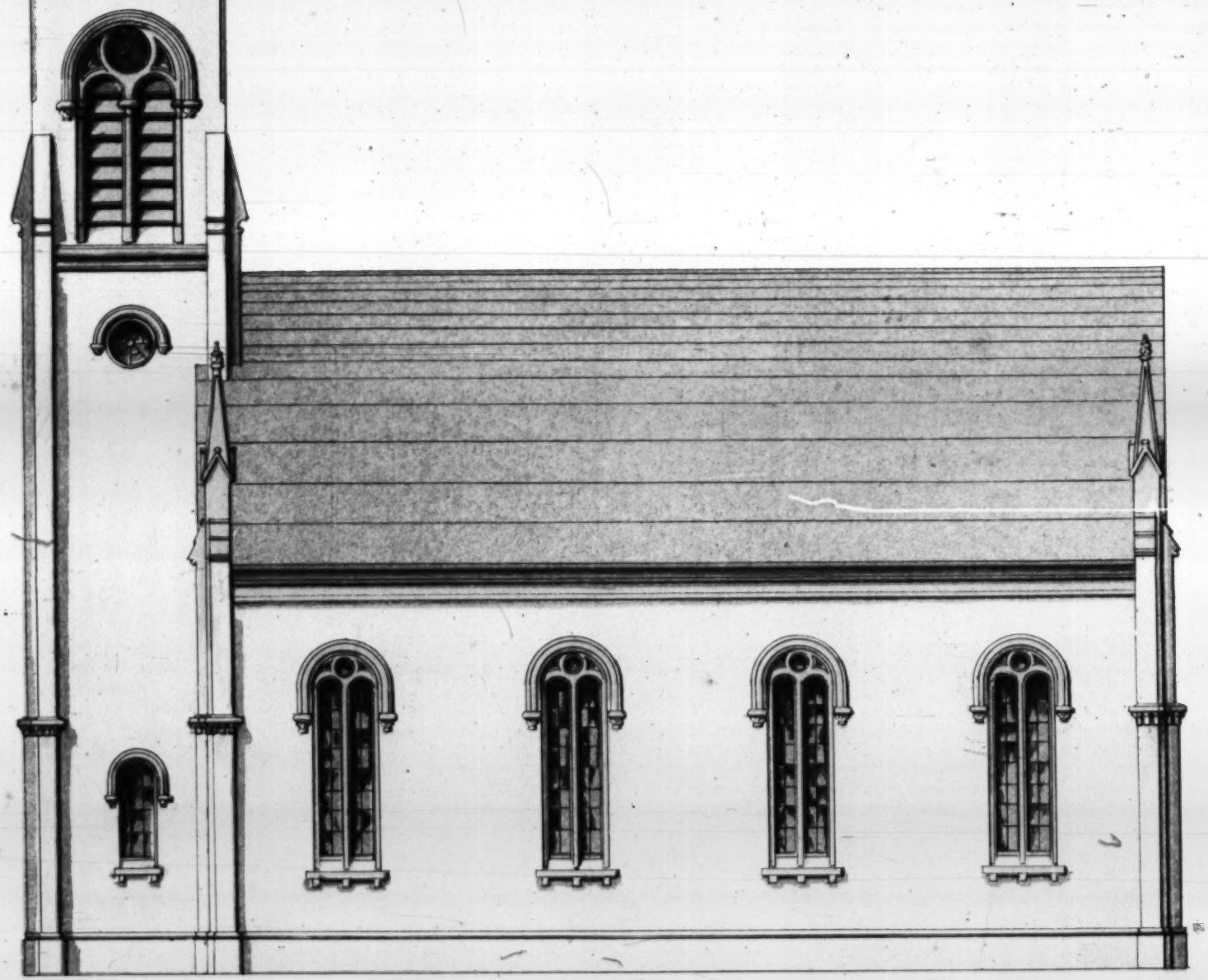
Plan.

Scale

S. W. STONE ARCH.T NEW HAVEN.

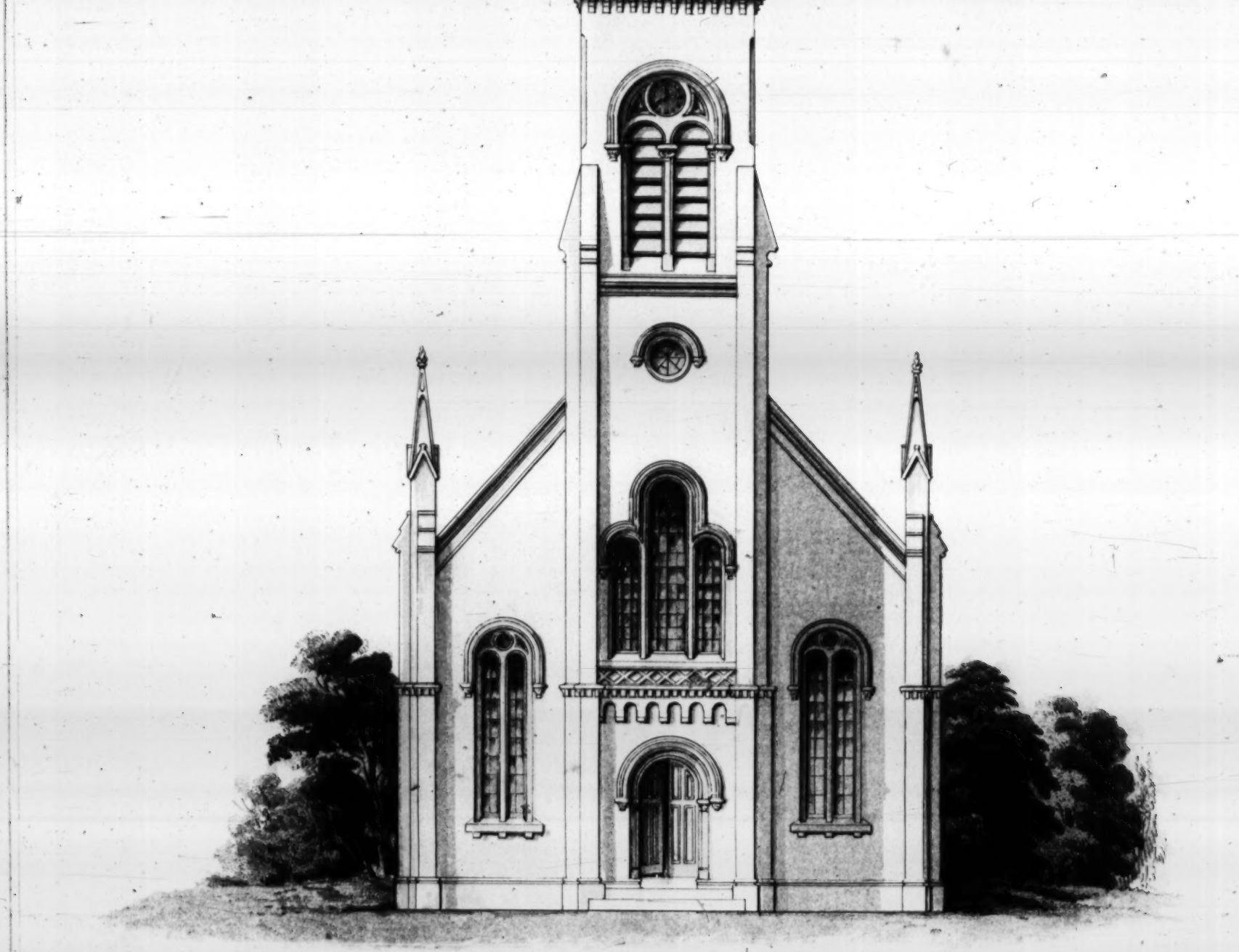
LITH. OF SARONY & CO. N.Y.





E. St. Stone, Arch.

SIDE ELEVATION.



FRONT ELEVATION.

DESIGN

This Design is for a church edifice in the Romanesque style, to be constructed of wood or stone. The drawings are made with reference to the use of wood in the construction.

The dimensions are thirty-four by fifty-five feet, exclusive of the tower and buttresses.

The exterior covering of the frame should be one and a-quarter inch matched planks, put on four inches wide, and with horizontal joints. The roofs and spire should be covered with shingles.

The section shows the appearance of the interior; the roof is to be open, with tracery, and ceiled in the bays. The estimated cost of this Church is six thousand dollars, and it will seat two hundred and eighty persons.

IGN V.

A lecture-room may very easily be connected with this design, on the rear, after the manner shown in the case of several of the plans. In the arrangement of the lecture-room, as of all the rooms belonging to a church, they should be above ground. Basement rooms, by special contrivance, are made pleasant in the case of dwellings. They can not be made satisfactory in a church, however, without great expense; and we do not know a single instance of a basement lecture-room that is pleasant, or which is not, on some account, decidedly objectionable.

Other desirable conveniences may also be incorporated with this design, as they are in the case of several others, the construction and arrangement of which it is unnecessary frequently to describe.

DESIGN

This is a wooden building, the plan of which is a parallelogram, measuring on the outside sixty-four feet by thirty-five feet six inches, with a tower at one corner which projects three feet from either wall. Over the double entrance doors is thrown an open porch. A vestibule six feet in width runs across the entire front. At one end of this is a large closet for wood, lamps, &c., and at the other is a stair-case formed in the tower and leading to the gallery over the vestibule. This gallery projects four feet into the church, giving room for a small organ and about forty persons. There are three hundred and fifty-four seats on the ground-floor, so that the church accommodates, in round numbers, four hundred people. To break the monotony, as well as to afford convenience for chimney-flues, a recess is made in the rear wall, from which windows are carefully excluded. The exterior height of side walls is eighteen feet, and to the peak of the roof it is fifty-one feet. The interior height of side walls is sixteen feet; to the top of ceiling is thirty-two feet. Whole height of tower and spire one hundred and ten feet.

The roof is constructed on the same principle as Design number ten; but, in this case there is an inner ceiling of plaster, formed on the oblique tie-beams, thus leaving a large air-chamber in the roof, which is ventilated by openings in the end walls. This makes the building warmer in winter and cooler in summer. The outside is planked vertically, with battens over the joints; the roof and spire are to be shingled. The cost of this design, as described, with pulpit, pews, and other interior finish of pine, will be from four thousand five hundred to five thousand dollars. It hardly need be stated that the same exterior will admit of a more elaborate and costly inside finish—such as a full open roof, pulpit and pews of hard wood, &c., &c.

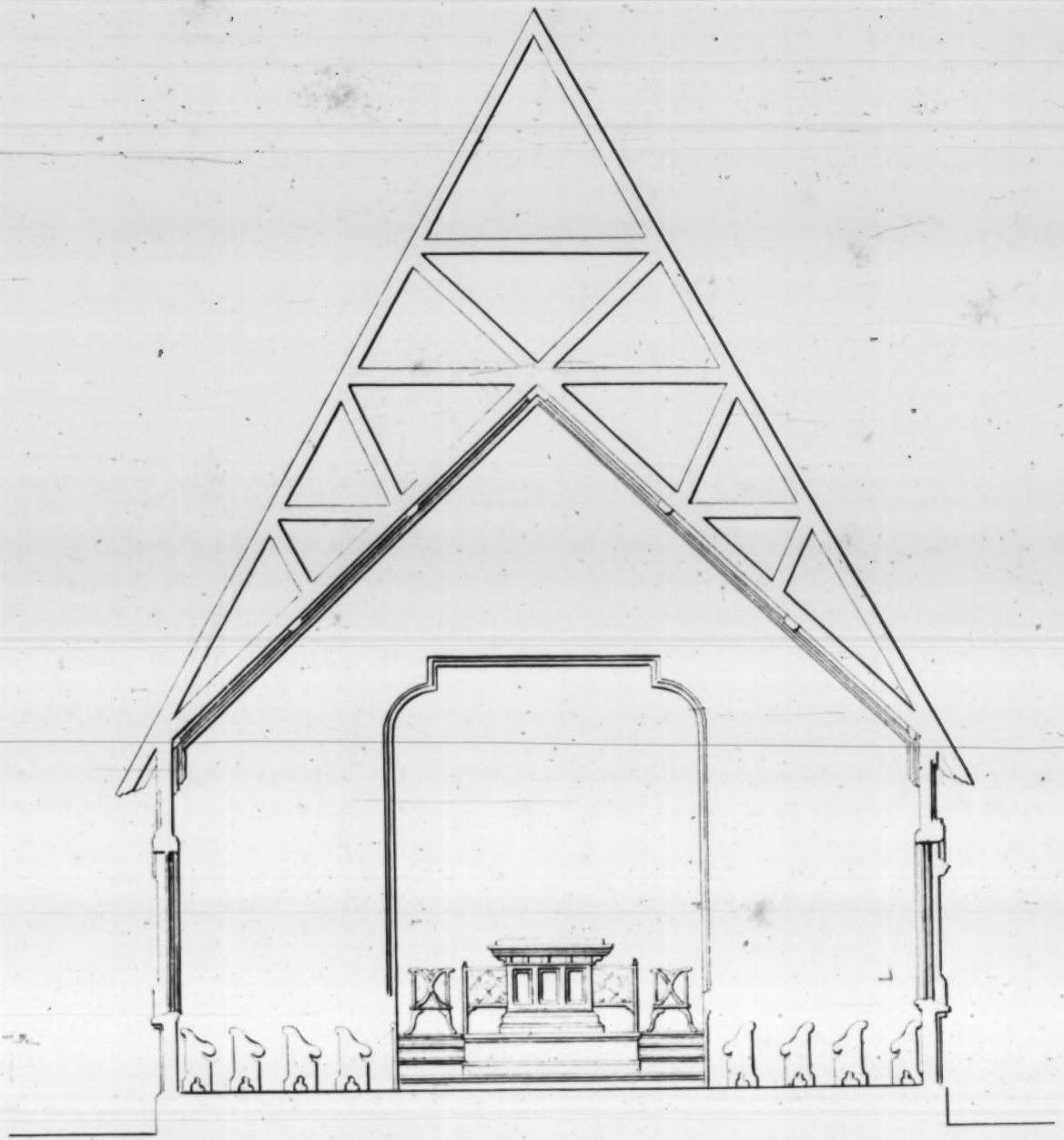
The great peculiarity of this design consists in the lowness of the side walls as contrasted with the extreme height of the roof. Now if this have its origin only in some freak of fancy, or in a search after what is new and strange, without regard to fitness, it is to be condemned. We think it can be defended, however, on grounds of economy, durability and beauty. The advantage of a steep and high roof over one which is low and flat, in a climate subject to severe storms of rain

and snow, must be evident to all. This alone is an important consideration. But such a roof also commends itself greatly to the eye. Though it is idle to think of imitating in our small, and especially in our wooden structures, the imposing dignity of Cathedral architecture; yet even in these much may be done for beauty and effect. No one who has been in England can forget how pleasingly the small country church, just seen through the trees, with its low wall and high roof—its short, sturdy tower—or its gracefully tapering spire, divided his admiration with even the stately Abbey or gorgeous Cathedral. The little structure may be simple, or perhaps rude; but it seldom fails to be picturesque. It is also characteristic—a very desirable quality. The parish church cannot there be mistaken, as too often is the case with us, for the bank or court-house. These effects depend, it is believed, in no small degree upon the almost universally bold elevation of the roof.

The effects of position, of space, and of suitable surroundings, deserve the careful attention of those who build churches in the country. In cities, the house of worship as well as that of trade must usually be on the street. Land is too valuable to allow often much space about its walls. The most beautiful architecture is frequently almost thrown away from the impossibility of seeing it to advantage. In the country there is, or there should be, no such difficulty. The spot should be selected with a view to appearance as well as convenience. The ground should be ample, allowing sight of the building from every quarter, and permitting the sheds to be so placed as not to intrude upon and injure the principal structure. The sheds themselves, however simple, should also be made to harmonize with the church. Another very important advantage in a large church-yard is the opportunity it gives for trees. These, however, should not crowd too closely, and should by no means cover all the ground. There should be room for the smooth, sunny lawn, as well as for the grateful shade. To select and to arrange properly these beautiful ornaments of nature calls for taste and judgment.

The effect of this church will depend not a little upon the arrangement of its site and its surroundings. With these properly attended to, we need not say that this design of Mr. Cleaveland is one to commend itself on many accounts.

Design VI.



Transverse Section.

Ground Plan.

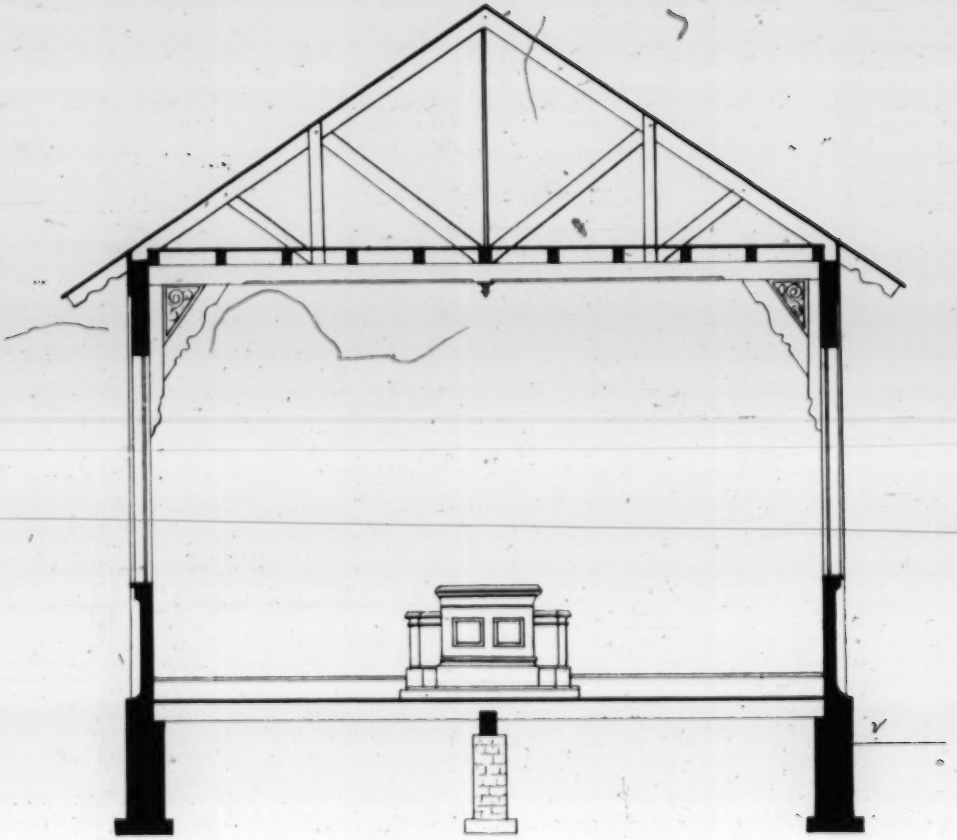
LITH. of SARONY & Co. N.Y.

Cleveland, Archt

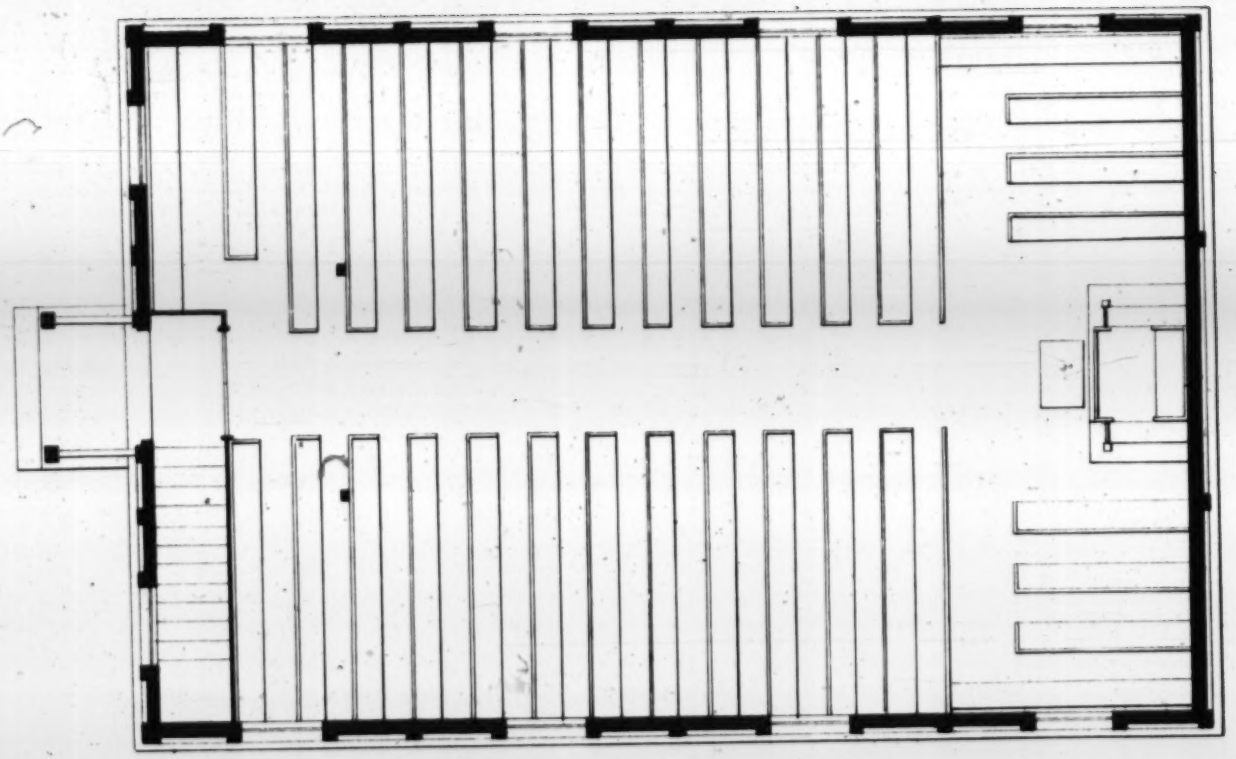
Luh of Savory & Major.

DESIGN VI.

Design VII.



Transverse Section.

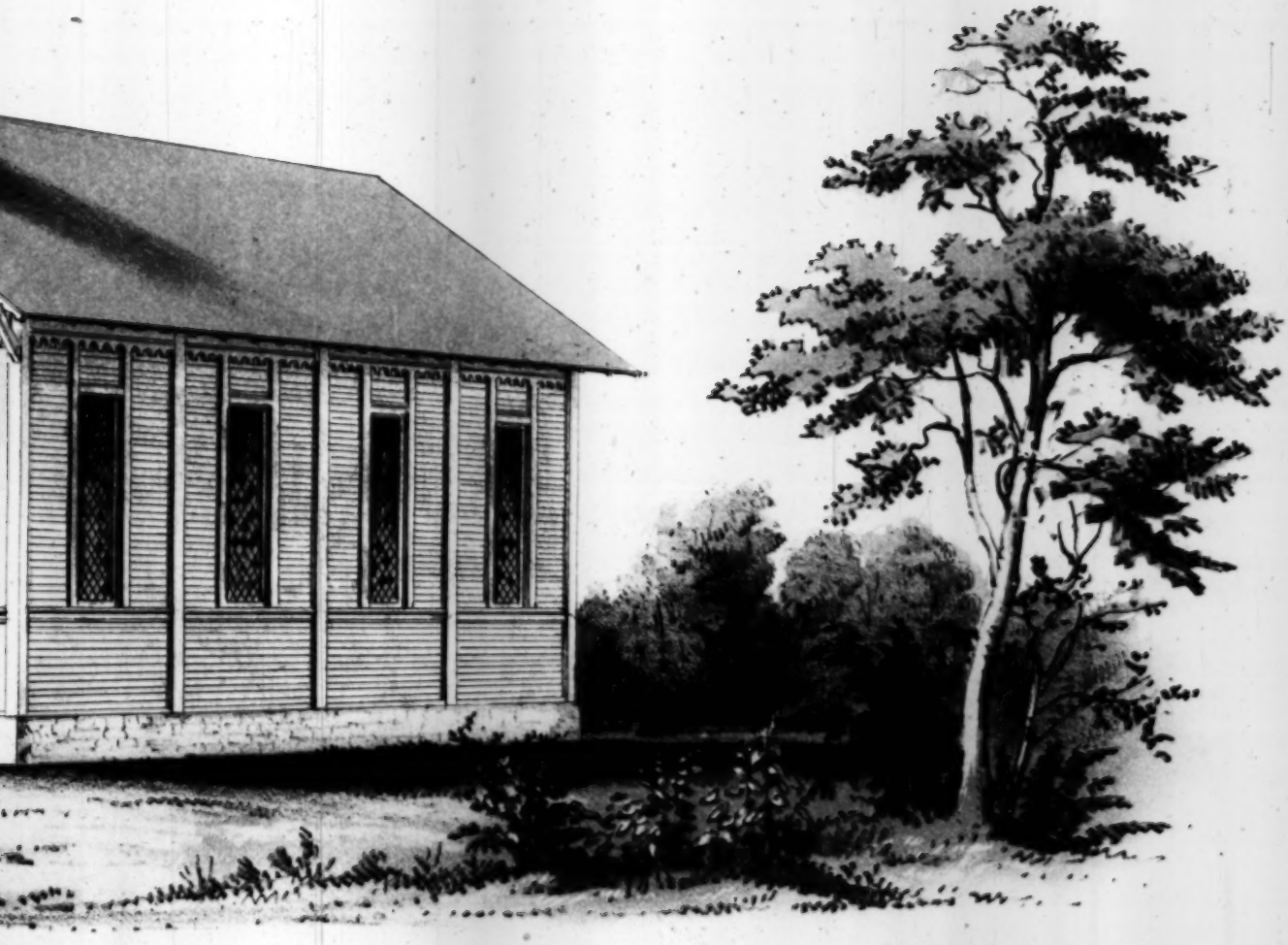


Ground Plan.

LITH. OF SARONY & MAJOR N.Y.

Austin & Brown, Archts. N. Haven.

DESIGN V



SIGN VII.

DESIGN V

THIS Design requires little explanation. Its structure is at once apparent. It is a plain, simple building, adapted to almost any rural location, and as to cost, evidently within the means of the least affluent parish. The porch in front and the light bell-turret are all that modify its appearance from that of the simple square building that might be used for a hundred different purposes. As it is, a noticeable quality in this plan is its adaptation for different uses as occasion may demand. In the newly settled village, or where the people are yet few and their means limited, it is all that is requisite for the purposes of a house of worship. The simple cross, the Christian symbol, with which the belfry is surmounted, is the sufficient index of its appropriation for such use. As the increase of wealth and population should give the ability and create the necessity for larger accommodation, it would very appropriately become an accompanying lecture-room, or if such a structure should be included in the plan of the new and larger church-building, this would then be very easily converted into a school-house.

It will be noticed that this plan furnishes a great amount of accommodation.

N VII.

The audience-room occupies the entire space within the walls, with the exception of a very small lobby and the single staircase immediately connected with it, and leading to the gallery which extends across the front part of the building. Thus almost the entire ground-space is available for seat-room.

The dimensions of the building, as here designed, are thirty feet by forty-five, and eighteen feet from the floor to the ceiling, and accommodation is furnished in it for two hundred and thirty-four persons, aside from those who might be seated in the gallery.

The simple brackets or trusses, shown in the angles of the walls and ceiling, on the transverse section, form a very inexpensive but effective means of relieving the plainness of the interior and giving it all needful ornament.

A building after this design might be constructed in most places for a sum not exceeding one thousand dollars, and in many situations, for considerably less. Any carpenter ought to be able to say, from a mere inspection of our plan, very nearly what such a structure would cost in his particular locality.

DESIGN

THIS Design for a village church is well adapted for almost any situation. It has been made, however, with a more especial reference to places where stone is not readily obtained, while wood is abundant, and the use of the latter material has been contemplated in its construction. This is obvious, indeed, from a mere inspection of the elevations. The upright lines on the corners, and between the windows, represent posts, and show at once the mode of construction and the material employed. The building is represented as a wooden church, without any disguise; and it is intended that there shall be no reason or warrant for the practice, so common, but so directly opposed both to truth and to good taste, of giving the structure, by means of the artifices of painting or otherwise, the appearance of being constructed of other material than that which is actually used. At the same time, it should be said, though it seems hardly necessary, that this design is one which may very appropriately be executed in stone or brick.

It will be noticed, perhaps, that this design has less of the distinctive ecclesiastical look to which we are accustomed than most of those given in the present work. This has resulted from the endeavor of the architect, Mr. Wells, to adapt it to the ready use of wood, in a satisfactory and economical manner. Many features of churches, and those which are almost universally recognized as belonging to ecclesiastical structures, would hardly have originated except in the use of some other material than wood, and their repetition in our wooden edifices is too often only a sufficiently near approach to the original to make the failure quite obvious.

The present design is one, we think, which will strike many with great favor. It was originally made for one of our congregations not far from this city, but as yet, for want of the requisite pecuniary means, has not been built; a lecture-room of corresponding style having thus far been made to take its place. We might direct attention to the particular features of this plan, but they are too obvious to need this. The boldly perforated brackets will, of course, be noticed. They give

a peculiar effect to the structure, and on a village site, with the accompaniment of surrounding trees, would be extremely pleasing in character.

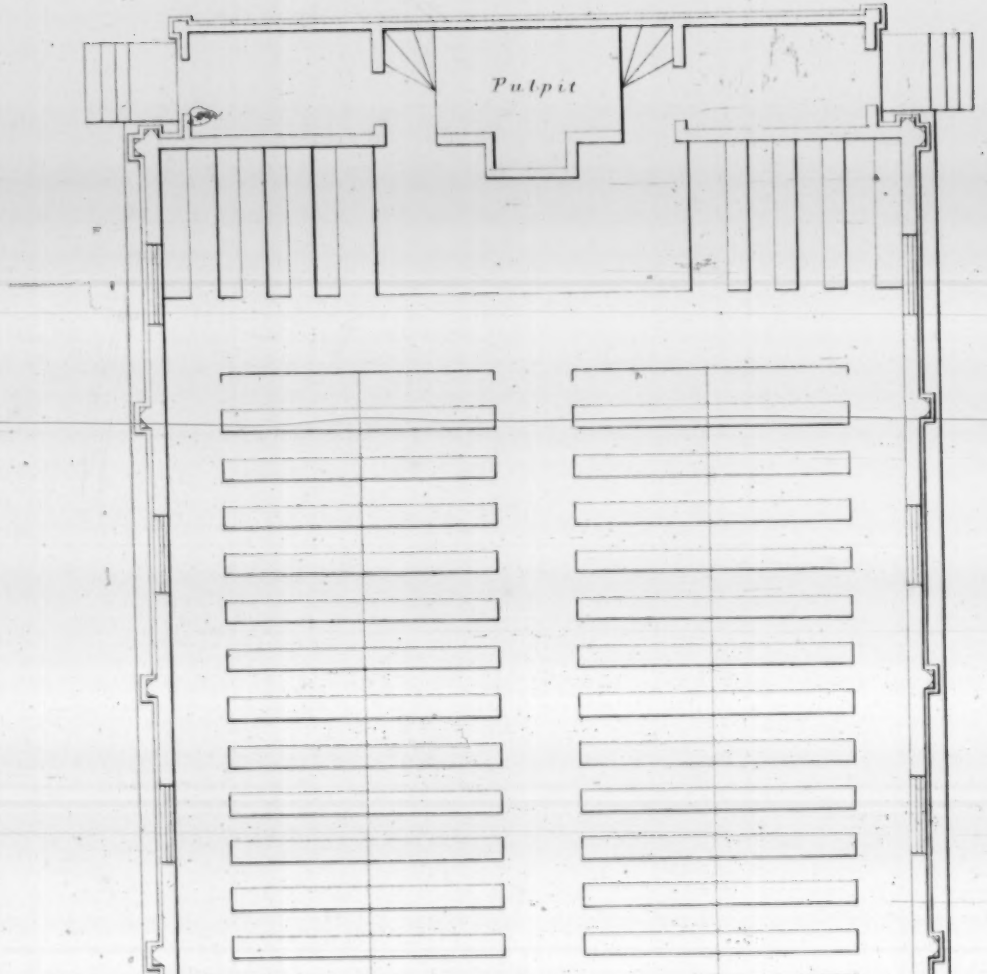
The interior is designed to be finished either with an open timber roof, together with plastered or wainscoted side walls, or the whole might be plastered, the ceiling being made to take the form of an arch.

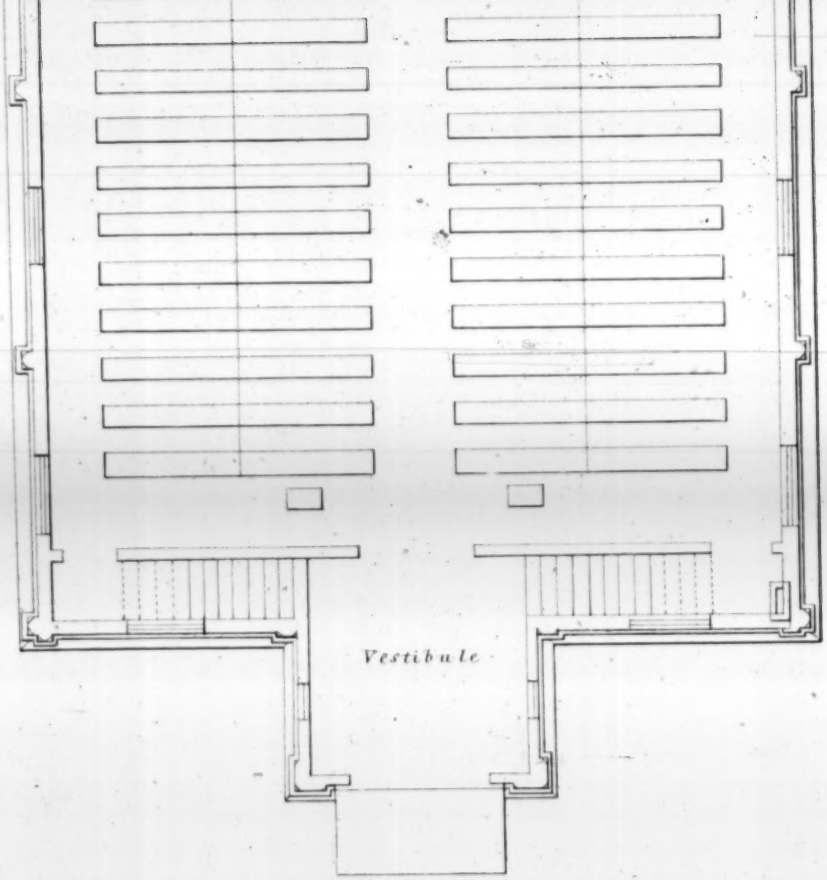
The projection on the rear of the building is six feet in depth in the clear; and furnishes an appropriate recess for the pulpit, and on either side of it a room measuring about ten feet by six, having an independent entrance from the outside. One of these is designed for the minister's room. The other may be used for the Sabbath-school library and a place of deposit for communion furniture and the like, and by throwing open both its inner and outer door, may be made also a side entrance to the church.

The church should be warmed by a furnace, or enclosed stoves, situated in a cellar excavated for the purpose. Here, too, we may say, what we intended to say in our previous general remarks on the subject of warming, that it will be found most economical, as well as conducive to comfort, to have the fires kindled on the evening preceding the Sabbath, or very early on that day, so that the house will be thoroughly heated by the time the services commence, and the fires should then be allowed to go down. The walls and whole substance of the building having become thoroughly heated by long continued but not intense fires, a moderate warmth will be radiated from every part, from walls and pews and floors, which will be much pleasanter to the congregation, and more congenial to the purposes of the place, than the concentrated heat arising from furnaces or stoves fully charged with fuel.

The building contemplated in the preceding design is forty feet in width and seventy in length, and, without any gallery, will accommodate four hundred and fifty persons. Its cost in the vicinity of New York would be about six thousand five hundred dollars.

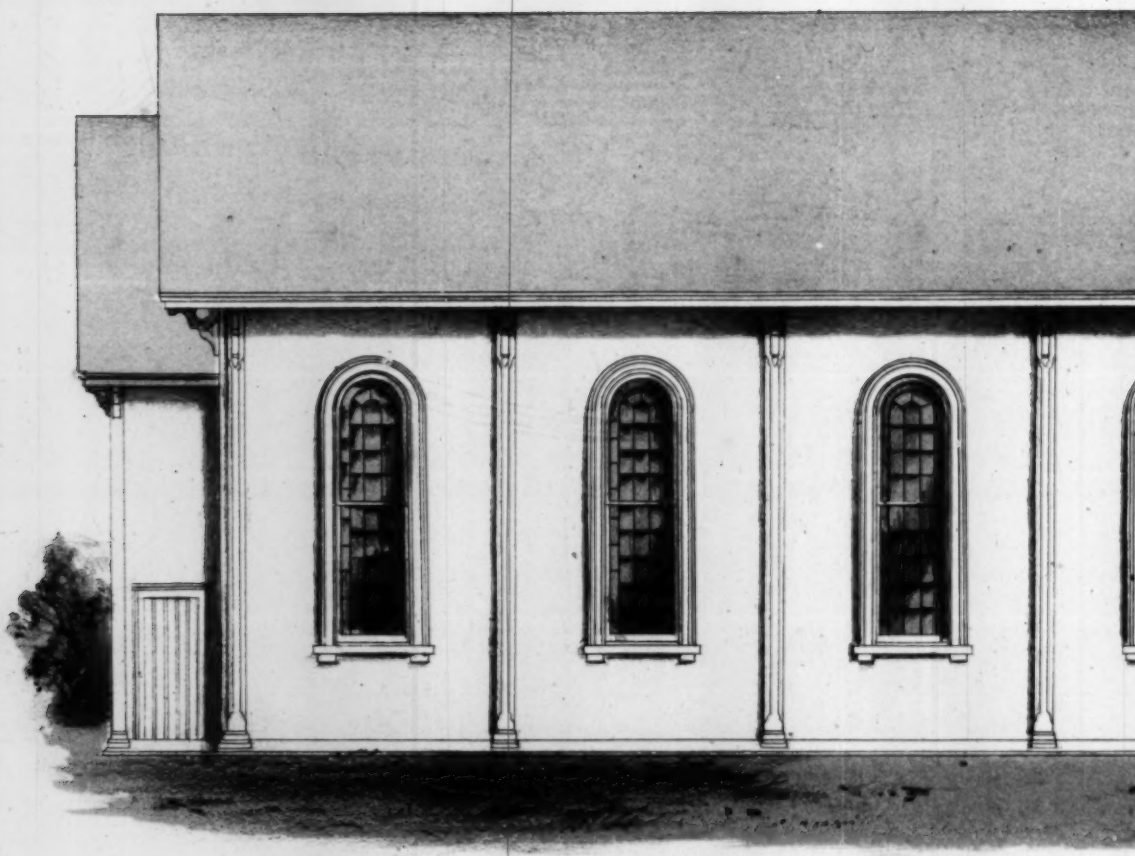
Design VIII.





JOS. WELLS ARCHITECT

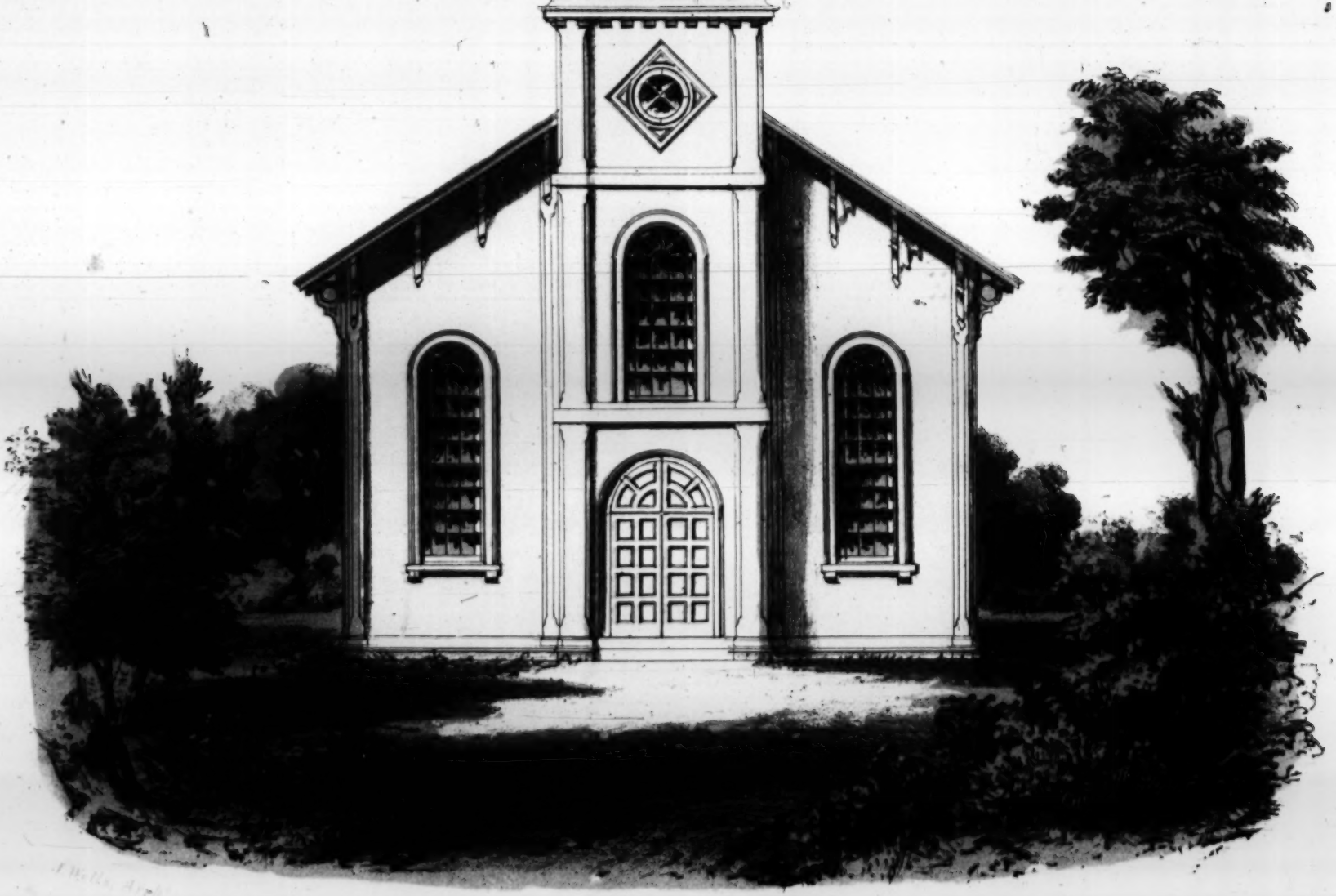
LITH. OF BARONS & WILDE N.Y.



J. NEILL ARCHITECT.

DESIGN VIE

LITH. DE SARONY & MAJOR N.Y.



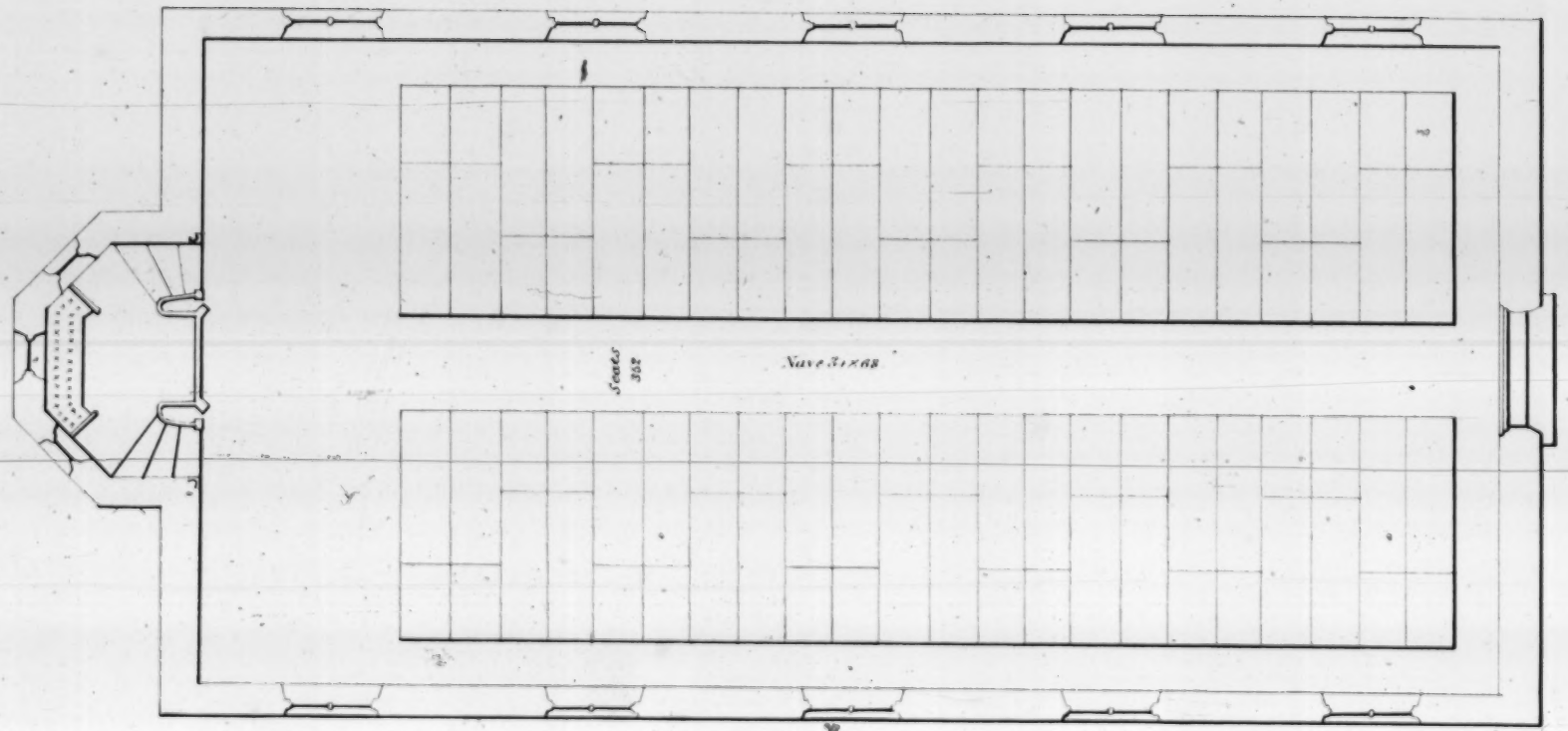
Richard Upjohn, Arch^t

DESIGN IX.

Lith. of Sarony & Major, N.Y.

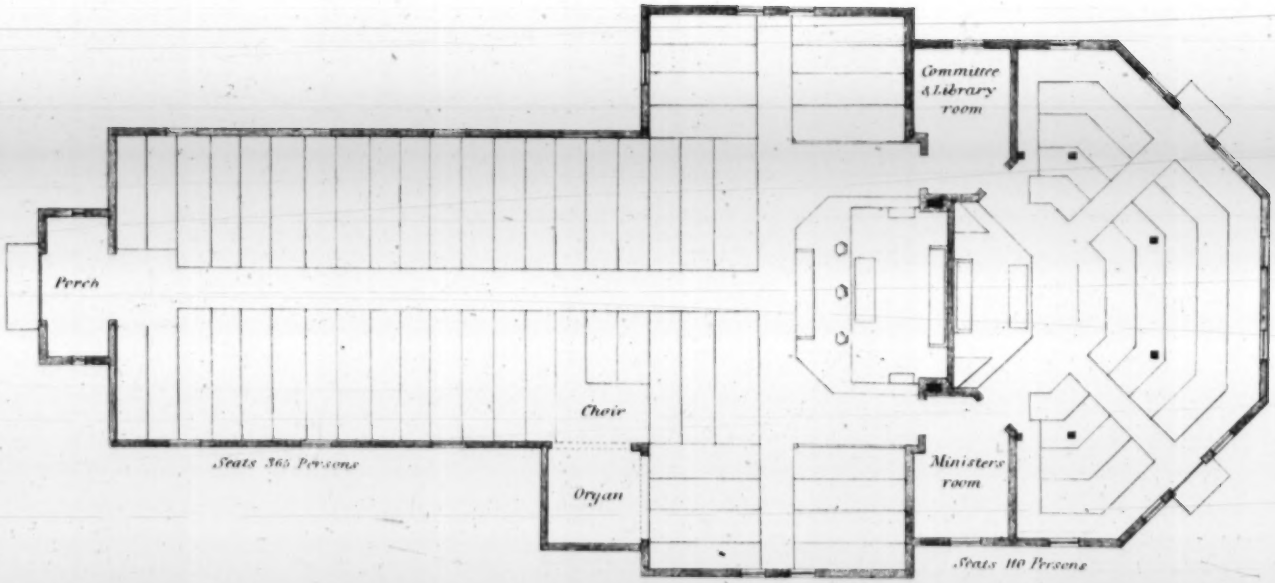
GN IX.

Design IX.



Scale 10 Ft. to one inch

Design X.


Committee & Library room
Porch
Choir
Seats 365 Persons
Organ
Ministers room
Seats 110 Persons

DESIGN

This is designed as a simple village church, after the style which may be denominated the English Rural, from its resemblance to what is often met with and forms so prominent and pleasing a feature in the English villages. The elevation indicates that it is to be constructed of wood. The outside boarding is to be put on vertically, and the joints battened. The roof is designed to be so finished on the interior as to remain visible. The dimensions of the building are thirty-six feet by seventy-two, as will be seen by reference to the scale, and it will accommodate three hundred and fifty persons. If the pulpit is placed in a recess, according to the plan, the pews might be brought farther forward, and the

IGN IX.

amount of accommodation thereby increased. The building is so plain in character that such a recess is almost needed for architectural effect. A gallery for a choir may be placed over the entrance, which is of the simplest kind. The bell-turret is of the plainest construction, in keeping with the general character of the edifice. Indeed it would be difficult to say in what respect simplicity and plainness could be gained where it has not been in this design.

The estimated cost, built in the best manner, in this vicinity, is two thousand five hundred dollars.

DESIG

MANY congregations in new and growing communities have the means of building of such dimensions only as will meet their immediate necessities, being compelled to rely upon the future for the ability to afford the accommodation required by increase of population. This enlargement must in many cases be made in the form of additions to the house previously built. To furnish a building which may be erected in this manner and still be in appearance and convenience complete in each of its stages, without waste of time or money, is the purpose of this design.

The front portion of the house, as shown on a large scale in the front and side elevations, is designed to be built first, giving accommodations for one hundred and eighty-eight persons. The bell-turret on the roof may be put on in case the congregation procure a bell before enlargement. The construction is that of low walls, high roof, finished on the rafters with open framing, battened vertical boarding, and a shingled roof. More full remarks on this style of building will be found in the description of Design Sixth.

When the church wishes to increase its accommodations, another building of about the same size is to be constructed across the rear of the original, that being left undisturbed till the new one is complete, when the dividing wall is to be taken down and the pulpit and platforms moved back, the space so made being filled with seats. The tower may be added whenever a bell is acquired. This is designed principally for a bell-tower; being as low as will answer for that purpose, and is in all its details adapted to a wooden construction. The lower portion, however, if its two sides in the direction of the interior of the house are left open, would be a

ESIGN X.

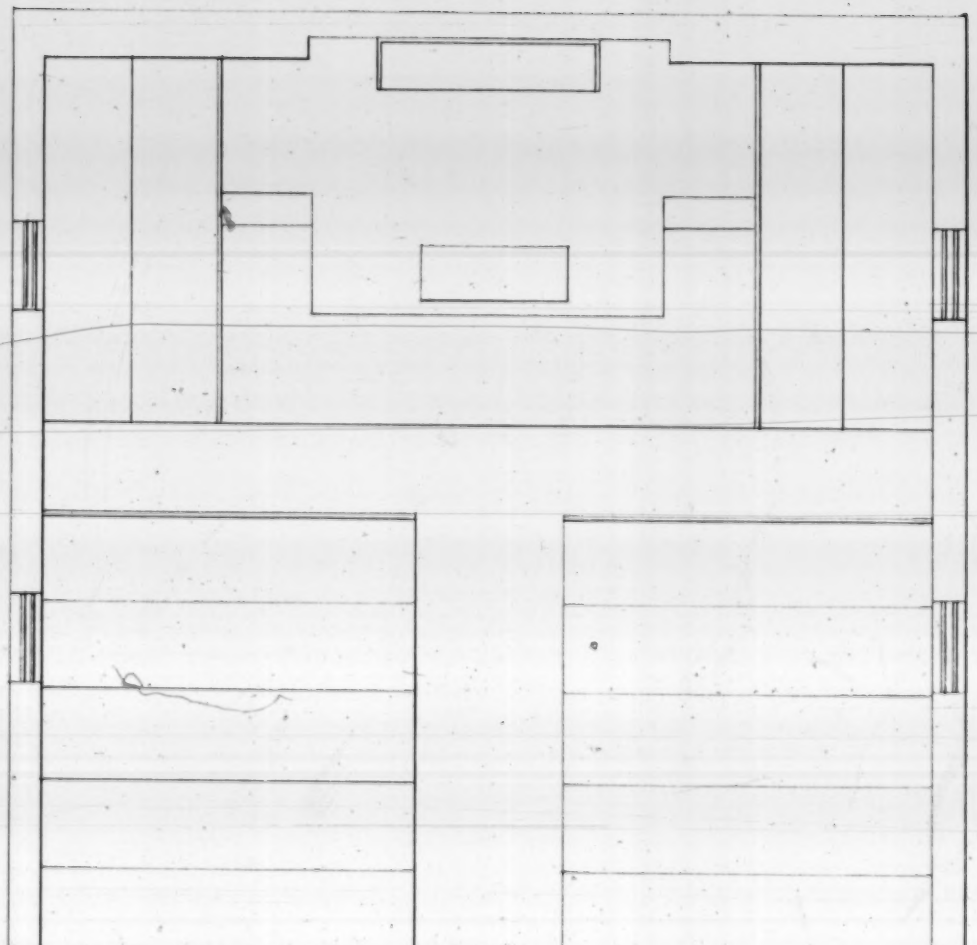
very appropriate place for an organ. The lecture-room may be added when wanted without disturbing the main building. It is semi-octagonal in form, making an economical and pleasant room. The central portion of the roof is elevated to give a second tier of windows which furnish an agreeable light for the desk. Two small rooms for minister and committees are made between the two large rooms.

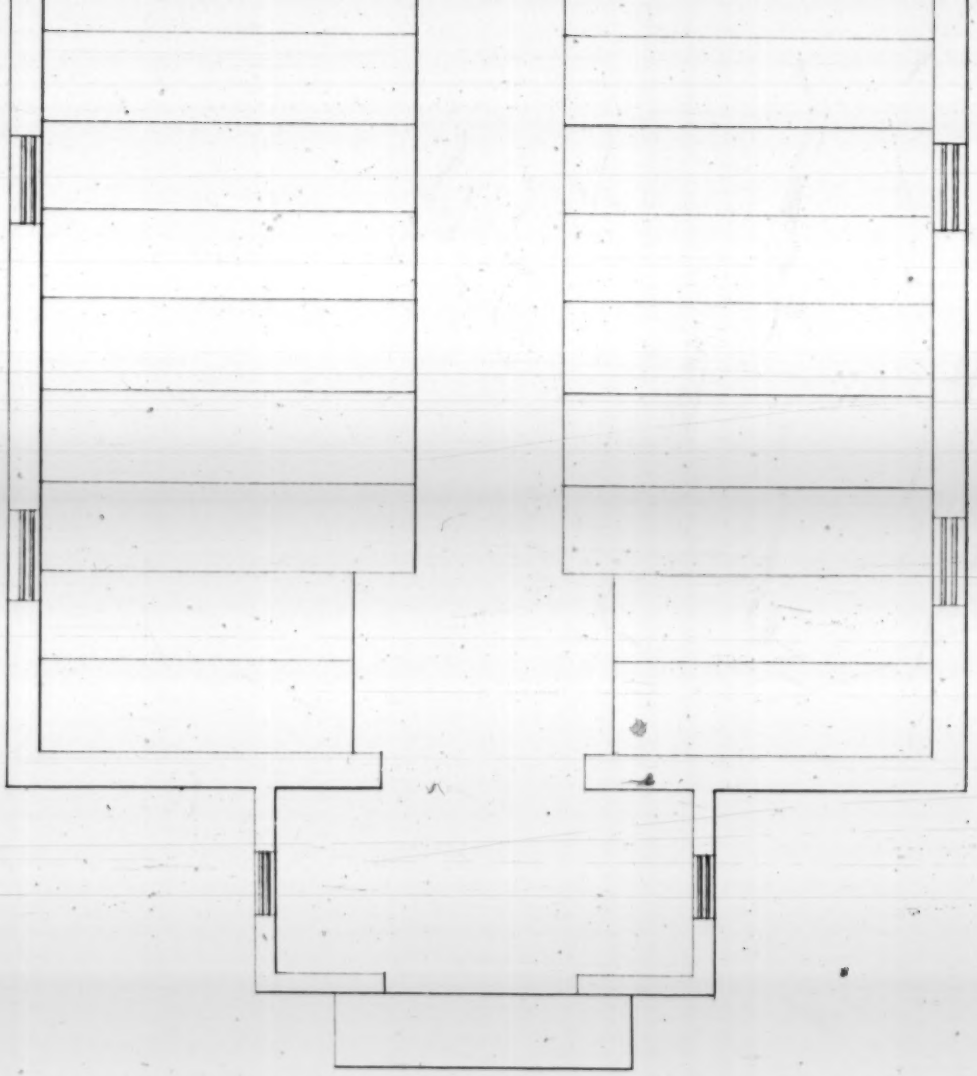
The form of the whole building is well adapted to picturesque effect as well as great convenience, and is, we think, quite a model for a rural church. In the case of small houses, it has the additional advantage of enabling the room to be doubled in capacity without removing any of the congregation to an inconvenient distance from the pulpit, or making an unsightly and disproportionate room. The remarks in the description of other designs in regard to heating arrangements, light, color, interior finish and the like, will apply equally well to this.

Size of the original building, forty-four feet six inches long, and twenty-six feet six inches wide. When enlarged, without lecture-room, sixty-six feet six inches long, and forty-seven feet wide across the transepts. The tower is nine feet square and thirty-six feet high to bell-deck, and sixty-eight feet to the apex of spire.

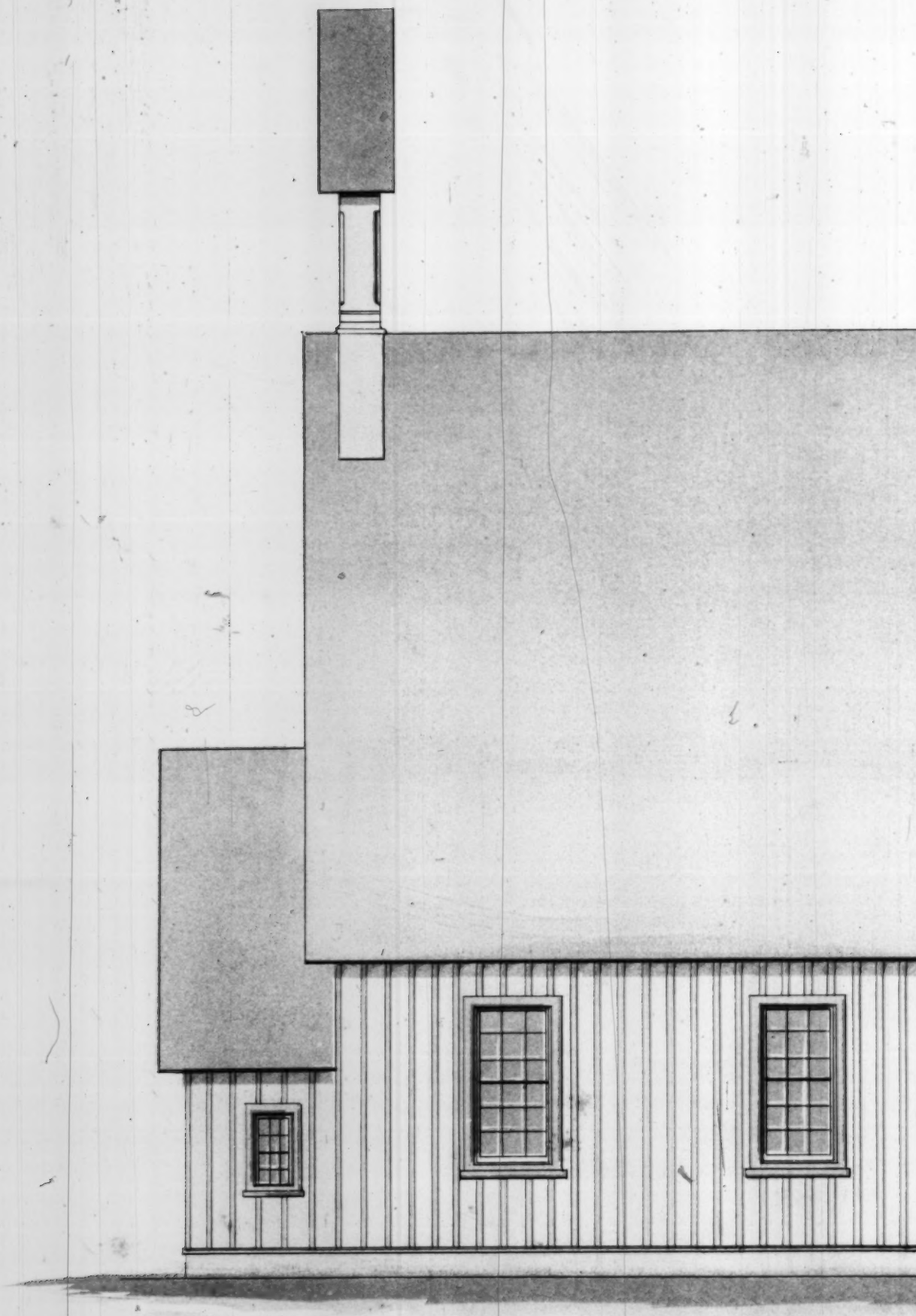
The lecture-room is a half-octagon, forty-two feet in diameter, seating one hundred and ten persons. Cost in original form, at a rough estimate, one thousand dollars. With first enlargement, two thousand dollars. With lecture-room and tower, three thousand dollars.

DESIGN X.



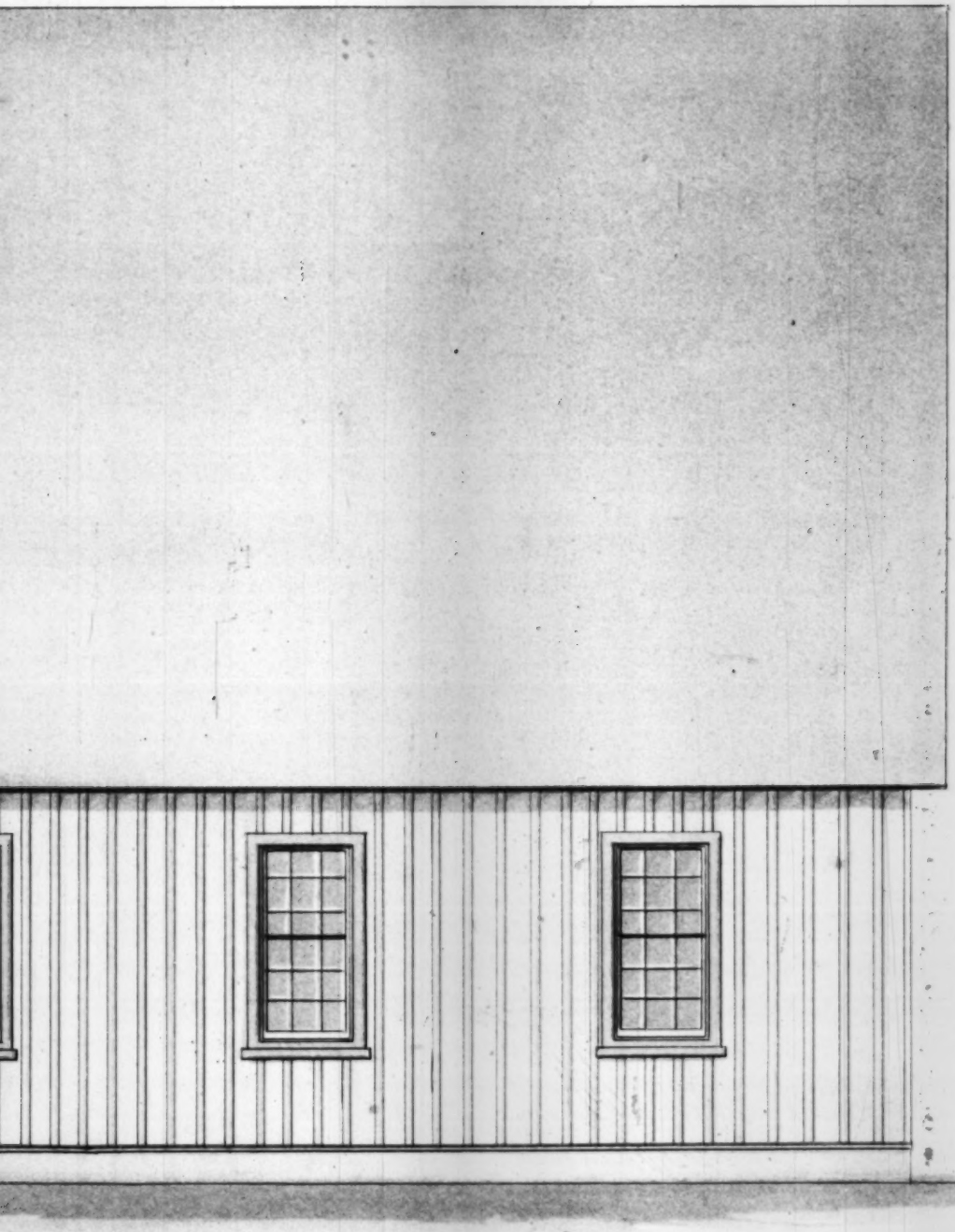


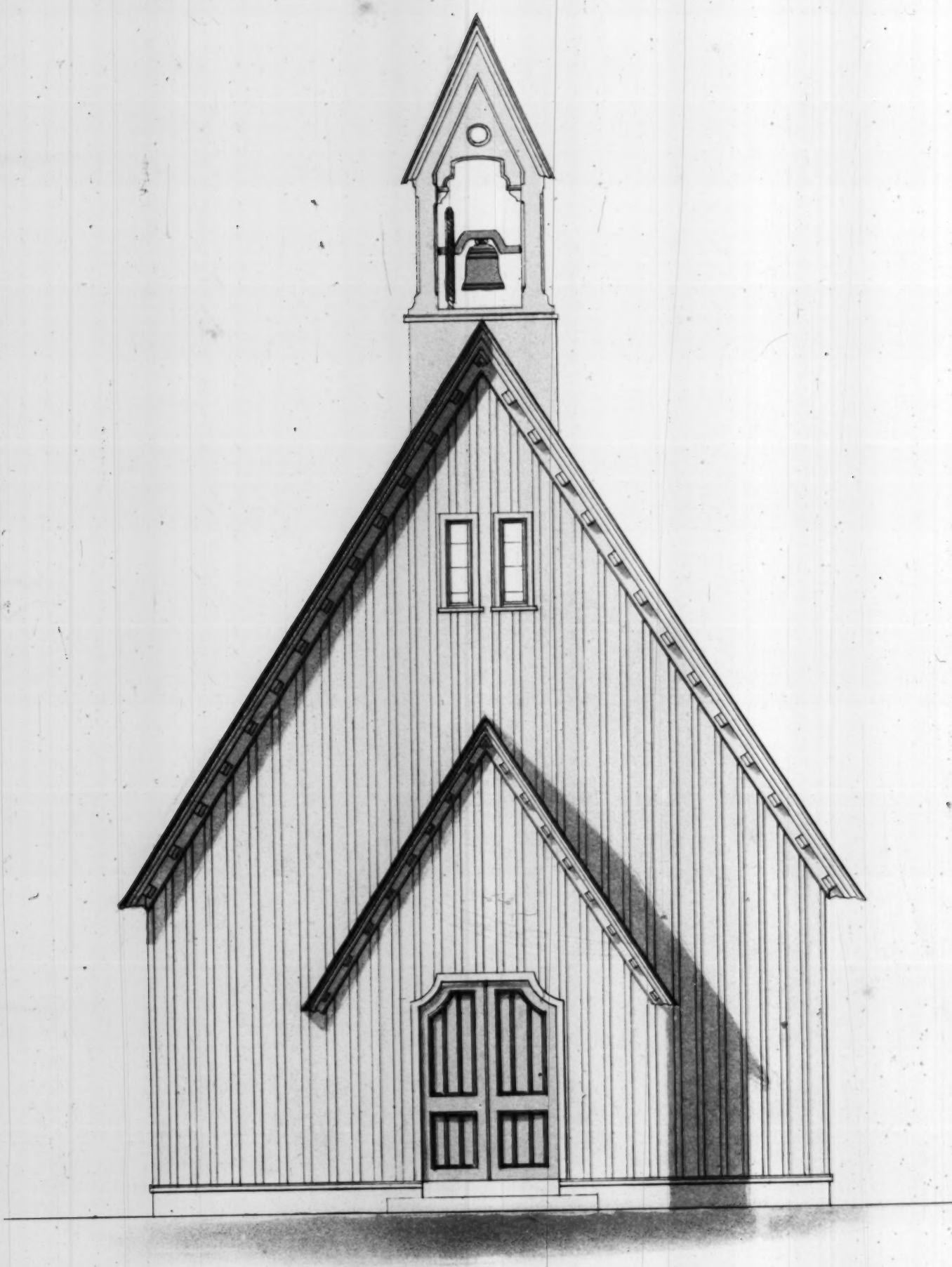
GROUND PLAN.

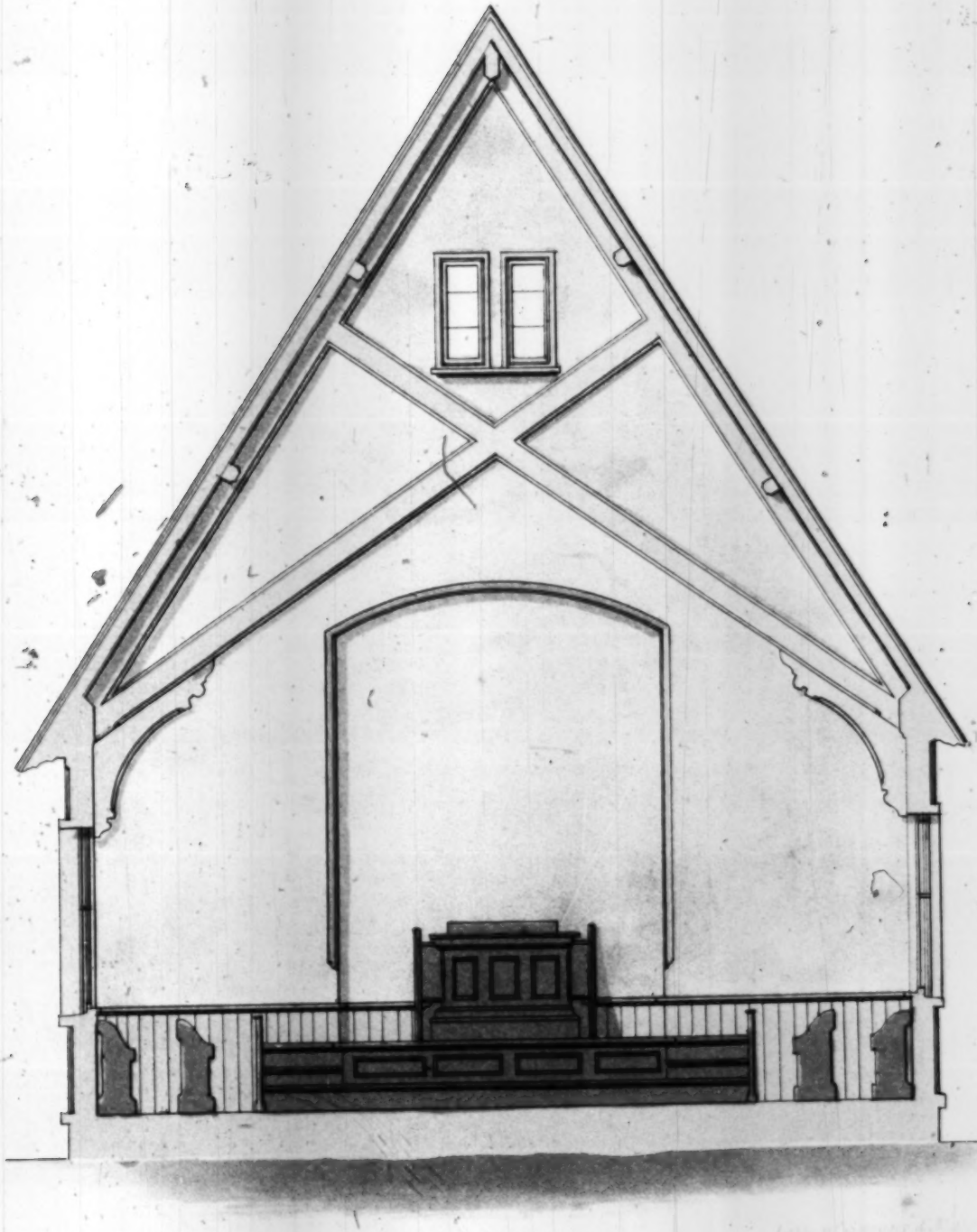


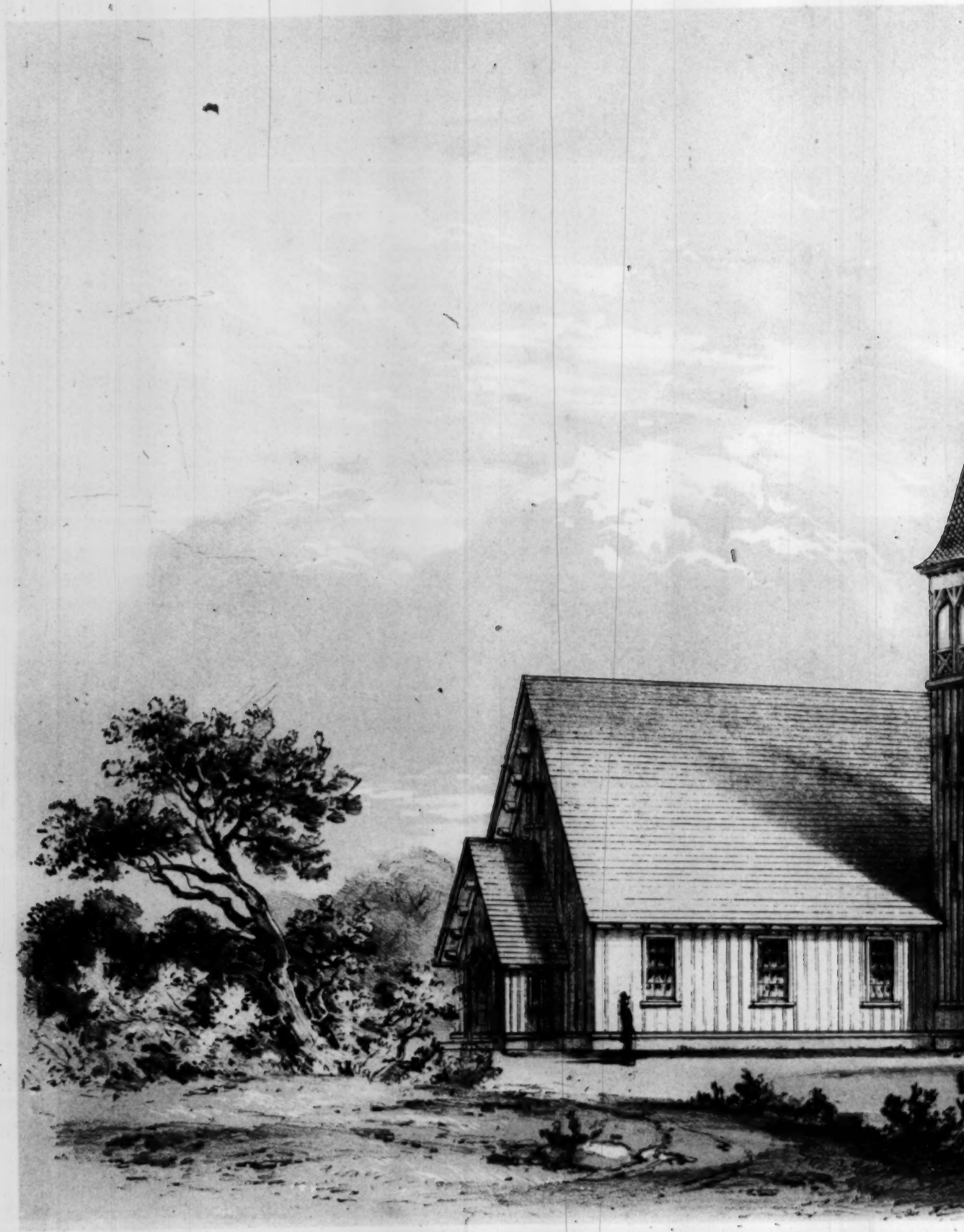
Renwick Archt

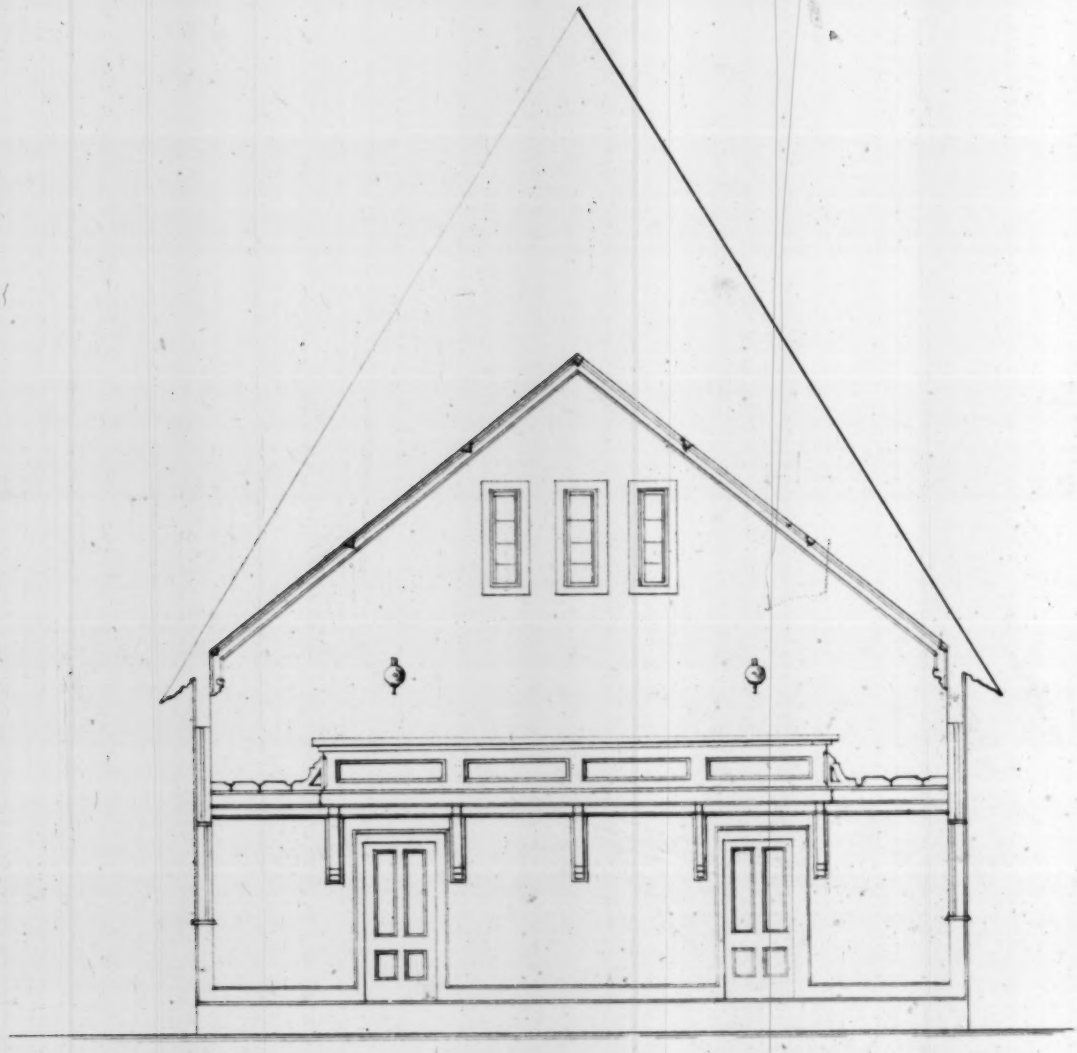
DESIGN



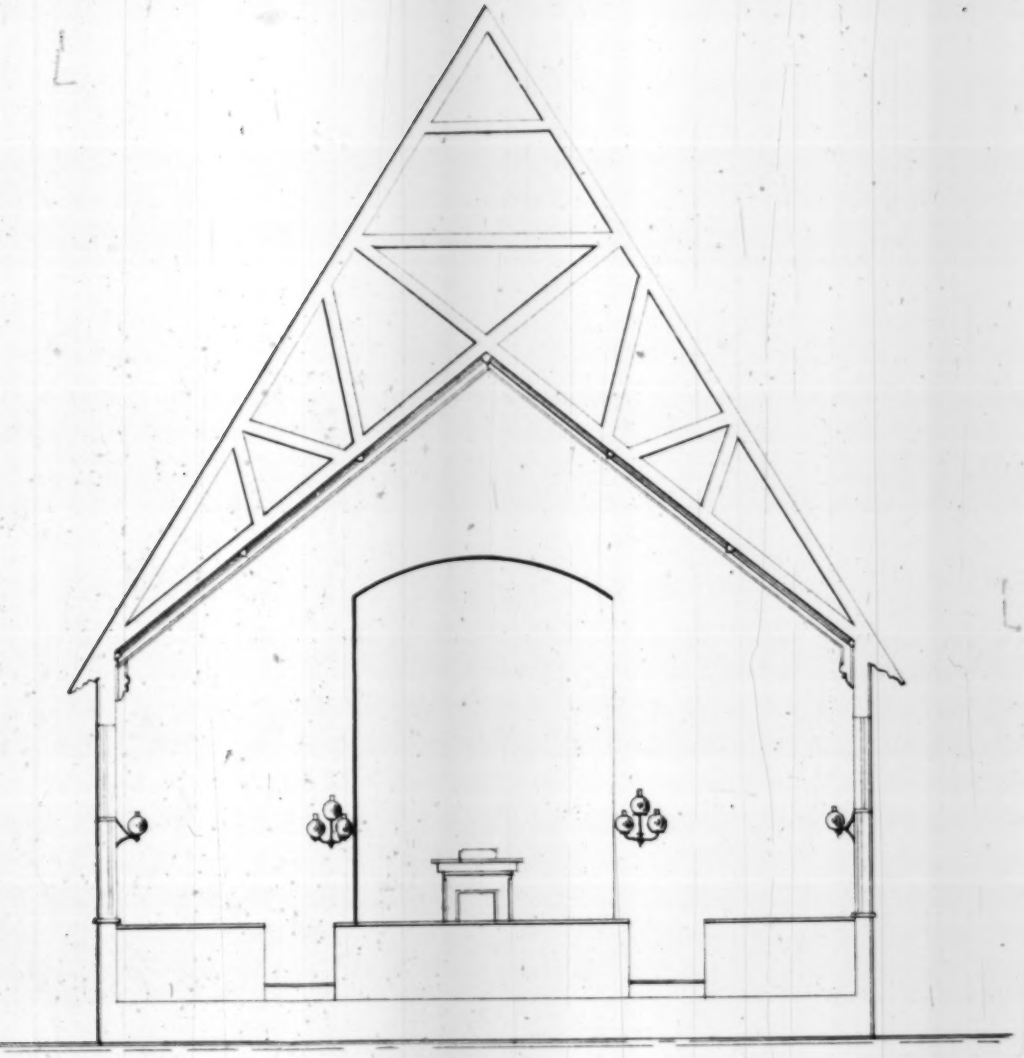


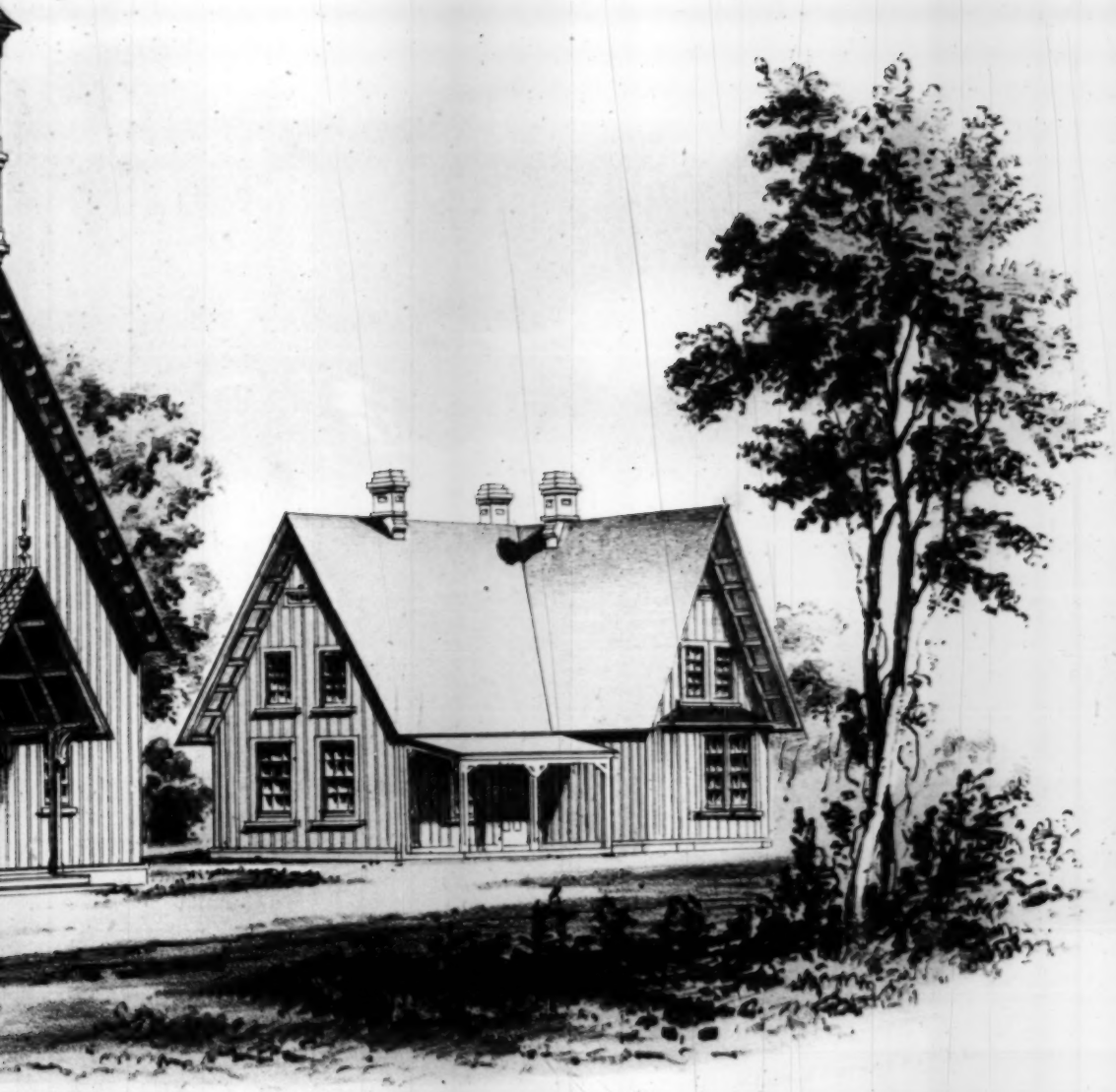






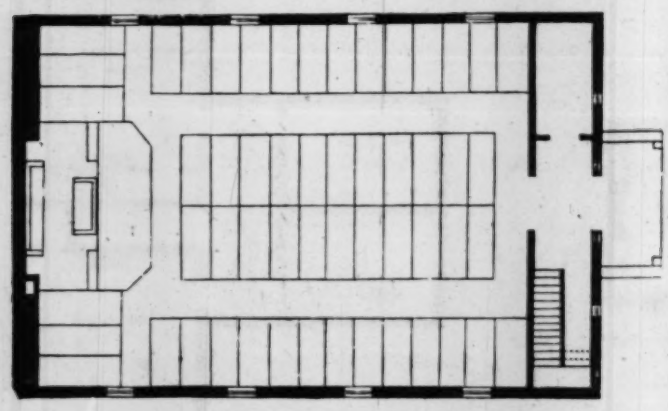
DESIGN XI.





DESIGN X

THE perspective view of this design represents a house, sixty by thirty-two feet, with seats for three hundred and twenty persons on the main floor. The accompanying plan shows the arrangement with a reduction of ten feet in the length of the building, as compared with the perspective representation.



There is a vestibule at the front end five feet wide, with stairs to the gallery and cellar on one side, and a library-room on the other. Over the vestibule, and extending on brackets three feet farther into the audience room, is a choir gallery with seats for about forty persons.

The pulpit is a simple movable desk, upon an open platform three steps above the floor. In front of this is another platform one step high, on which are to stand the communion table and baptismal font.

The pews are not designed to have doors. The sides of the audience room are wainscoted as high as the window-sills with plain vertical boarding. The windows are hung with weights. The chimneys are in the rear wall, which is furred out to cover them, thus making also a recess behind the pulpit of sufficient depth to give variety to this wall. The recess may be filled with a curtain if desired. There is no window at this end of the house, from which the light can disturb the eyes of those looking at the preacher. The ceiling is formed on the under side of the cross-ties of the roof, which is framed on the principle shown in Design number ten. The walls and ceilings are plastered with coarse sand mortar and colored a light tint, the walls being the darker of the two. The wood work is painted a trifle darker than the walls. No graining or imitation stone-work is introduced, but to break up the surface of the ceiling, light mouldings of wood or plaster may be placed upon it. of the color of the wood-work, forming panels. In selecting the

color for the walls, a little care and study in getting an agreeable back-ground to the pulpit, without strong contrasts, may save some drowsiness or headaches, which might otherwise be laid to the charge of the minister or his sermon. Stoves may be placed in a small cellar made for the purpose, with flues and hot air pipes under the aisles. This arrangement is found to be economical of fuel, and does away with the noise, dust, smoke, dripping, and unsightly appearance caused by pipes in the audience room.

The exterior of the building is finished with vertical boarding, battened over the joints. The roof and spire are shingled. The framing and the underside of the roof of the open porch are planed, and left so as to be seen. The turret is supported by the frame of the front wall, braced on both sides.

The color of the exterior should be light, but not *white*. There is sound sense in the general rule given by Downing, that a country house should be of a very light tint only when much shaded by foliage; and if very conspicuous from its position, should be quite dark. There is however, at the present time, danger of going to the other extreme, and concealing real beauty under a mass of "mineral paint." The roof should be darker than the walls. The shingled portion of the spire may be like the roof, if on such an elevation as to be relieved against the sky; if not, paint it like the walls.

It is hardly necessary to remark that this design is adapted for a retired position. The present plan was first executed at Flanders, Morris County, N. J., in 1852, of the size shown on the ground plan. [See wood cut.] Excepting in size, the design was carried out precisely as shown on the perspective view, and the work most faithfully done, at a cost of two thousand five hundred dollars. The items of work and materials are given on the following page, from which the cost at any part of the country may be calculated. For the increase in size, add twenty-five per cent as a very liberal estimate.

In the building referred to, the rafters are formed of two thicknesses of inch boards nailed together. The spire frame above the belfry is made in the same

way; yet such is the stiffness of the whole structure, that while the bell, weighing four hundred pounds is violently rung, no indications of swaying are felt by a person at the top of the spire.

This Design, in all its details of form, finish, frame, and covering, is just what it seems to be—a wooden building, and could not well be constructed of any other material. It is intended to meet the wants of a *village* congregation in its form and conveniences, and to be in materials, cost, and style of work, within *village* resources. In its external appearance it is not a large house condensed into small space, but one specially intended to harmonize with *village* scenery, modestly avoiding display, but giving evidence of the regard for the institutions of religion felt by its builders.

ITEMS OF MATERIAL, &c., in a church actually built from this Design, at Flanders, New Jersey.

Carpenter's Bill.—400 worked boards, 9 to 9½ in. wide, for siding; 200 planks, 1½ in., 400 ft. ditto 1½ and 2 in. 100 ft. 3 in.; 1,200 ft. wt. pine clear timber; 12,500 cypress shingles, 2 ft.; 5,300 ft. in. boards, for pews, &c. 1,900 ft. ditto, common, for rafters; 145,000 ft. oak and chestnut timber for frame; 192 pcs. worked flooring, 9 in. wide. 330 ft. black walnut 2½ in.; 570 days' work.

Mason's Bill.—10,000 plastering lath; 60 lbs. 3d nails; 4 bush. hair; 1,500 brick; 160 bush. lime; 60 days' work.

Painter's Bill.—575 lbs. white zinc paint; 54 gals. linseed oil; 6 gals. turpentine; 25 lbs. French ochre; 10 lbs. Venetian red; 2 lbs. lamp-black; 1 lb. shellac; 3 lbs. glue; 2 books gold leaf; 15 lbs. putty; 15 lbs. zinc varnish paint; 1½ gals. varnish; 5 lbs. umber; 1 lb. pumice; 1 lb. Ind. red; 57 days' work.

Hardware.—1,600 lbs. assorted cut nails; 50 lbs. wrought ditto; 5 doz. pew numbers; 1 6 in. mortice rebated lock; ½ doz. 4½ mortice lock; ½ doz. 4½ by 4½ in. butts; ½ doz. 3 in. ditto; ½ doz. 3½ by 3½ in. ditto; 5 gross No. 9 1 in. screws; 1 gross ¾ in. ditto; 1 gross 2½ in. ditto; 2 gross 1½ in. ditto; 180 lights 9 by 14, and 8 by 10 glass; 8½ doz. sash fastenings; 2 front door bolts; 3 lbs. sash cord.

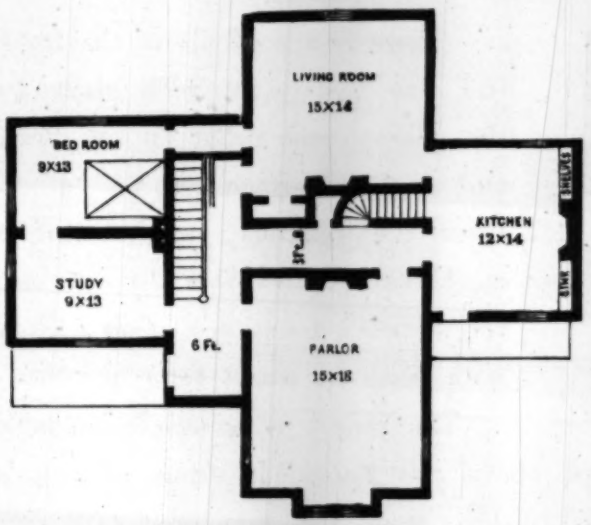
Coloring Walls and Ceilings inside.—100 lbs. gilder's whitening; 1½ lbs. chrome yellow; 2 lbs. Ind; red. 2 lbs. blue-black; 3 lbs. glue; ½ bush. lime; 6 days' work. Total cost $14.98.

Miscellaneous.—Cost of finial, vane rod, vane, &c., $10.75; iron-work, including sash-weights, $44; 60 days' labor. Stained glass windows (in front gable), $10.

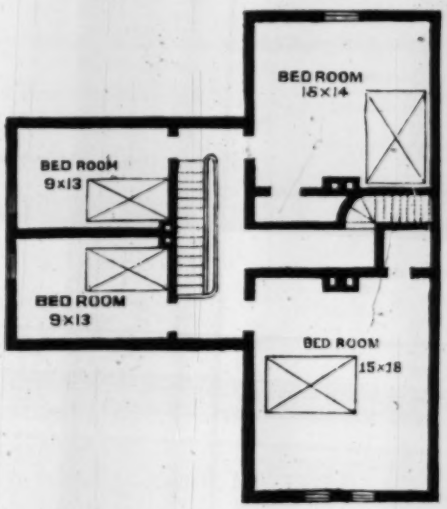
DESIGN XI.

PARSONAGE.

THE dwelling shown in this view is of a style corresponding with the church edifice, and affords accommodations sufficient for the wants of most country pastors, as will be seen from the plans.



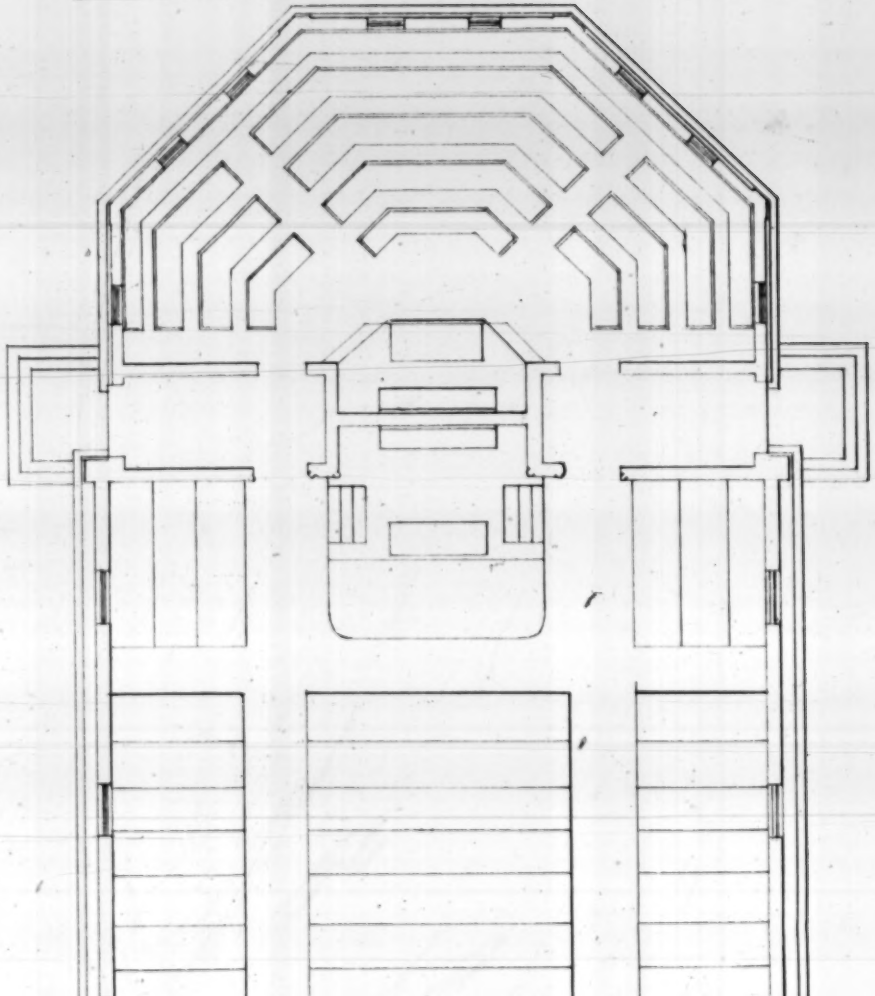
FIRST STORY PLAN.

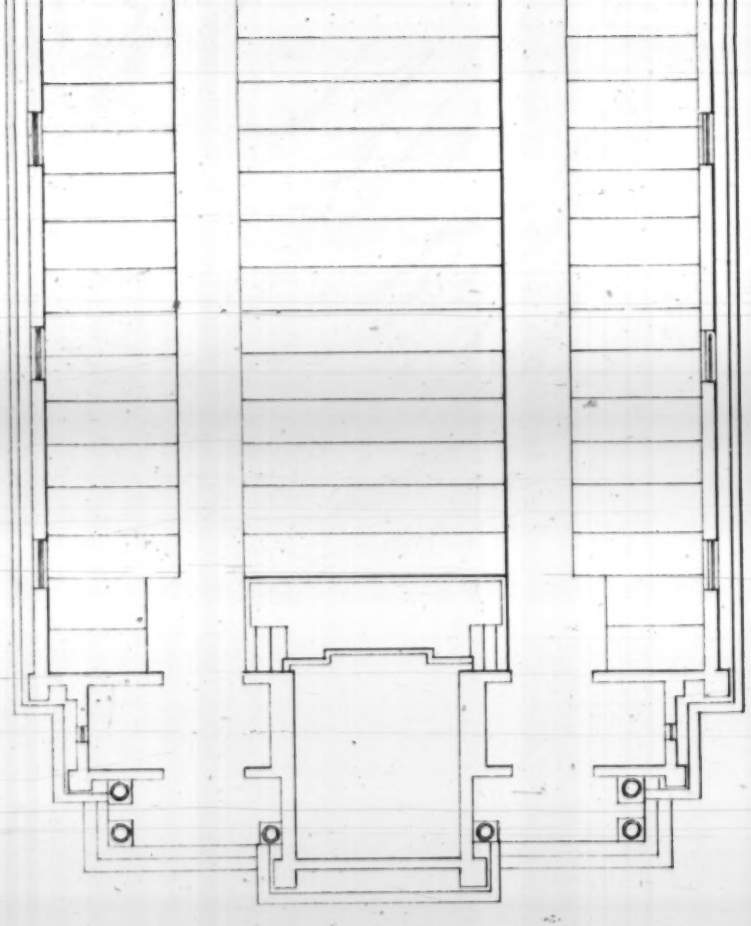


SECOND STORY PLAN.

A cellar may be excavated under the kitchen, or under as much more of the building as is desirable, with access under the back stairs. A closet under the front stairs will open into the passage at the rear of the hall. Cost, about one thousand two hundred dollars, varying with the locality. Modifications of the plans may reduce this somewhat.

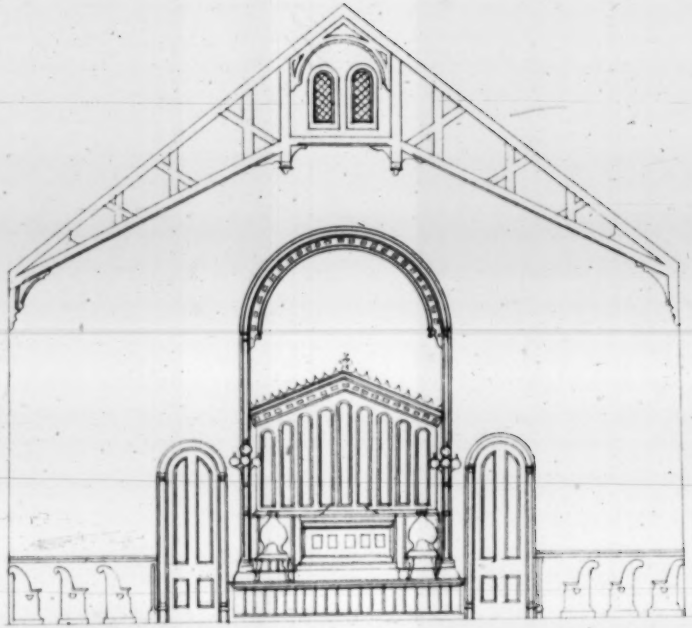
DESIGN XII.

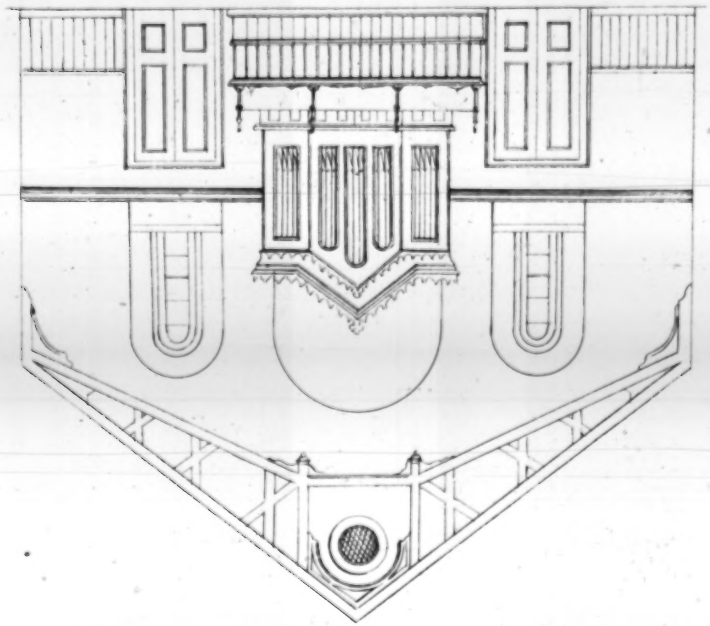


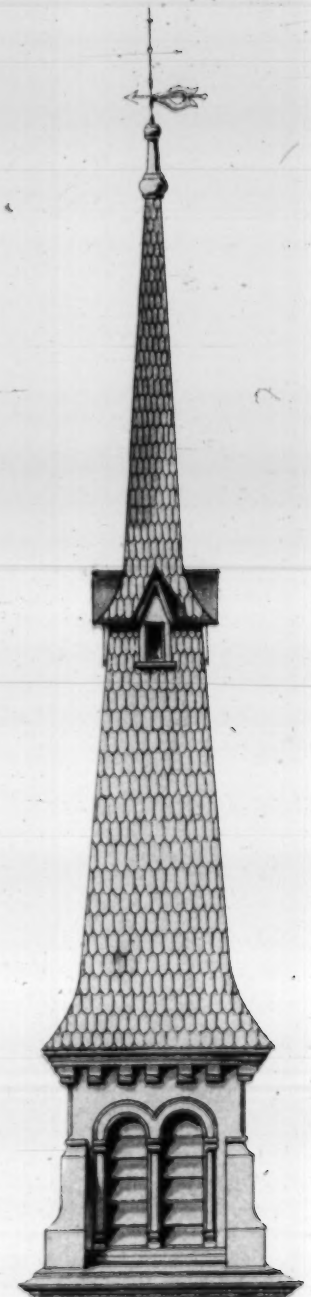


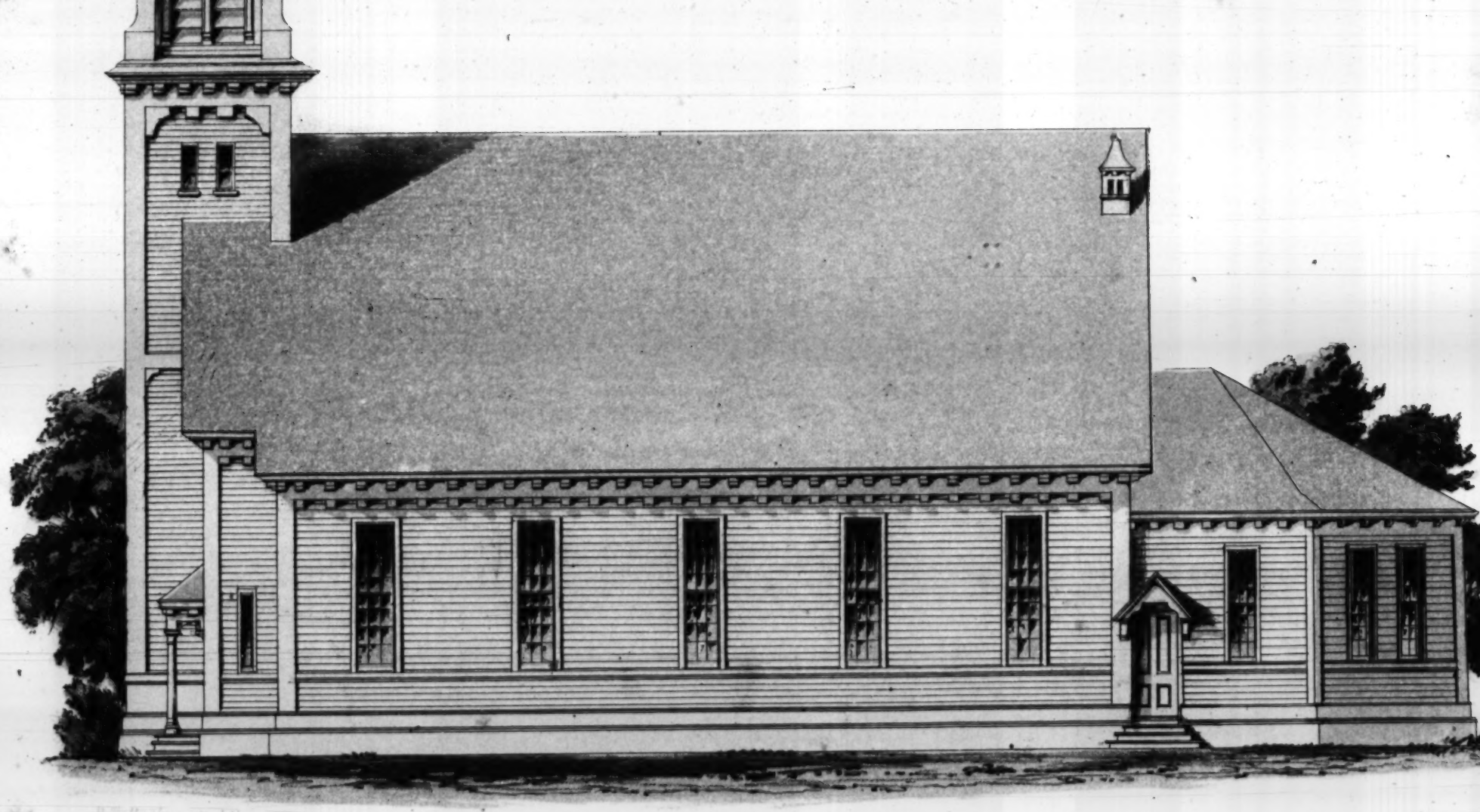
GROUND PLAN.

Design XII.

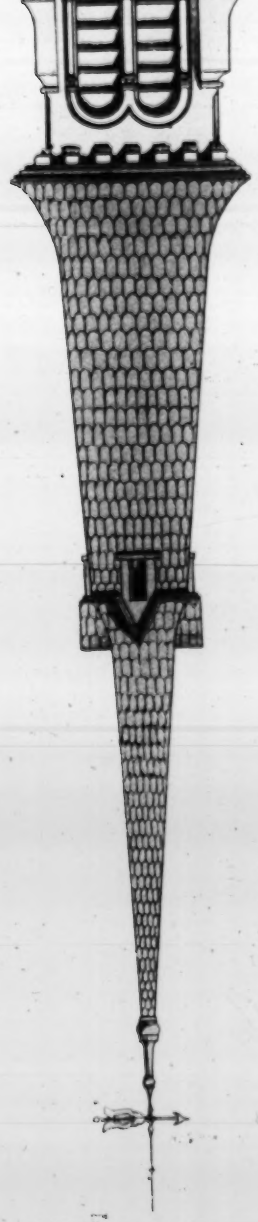


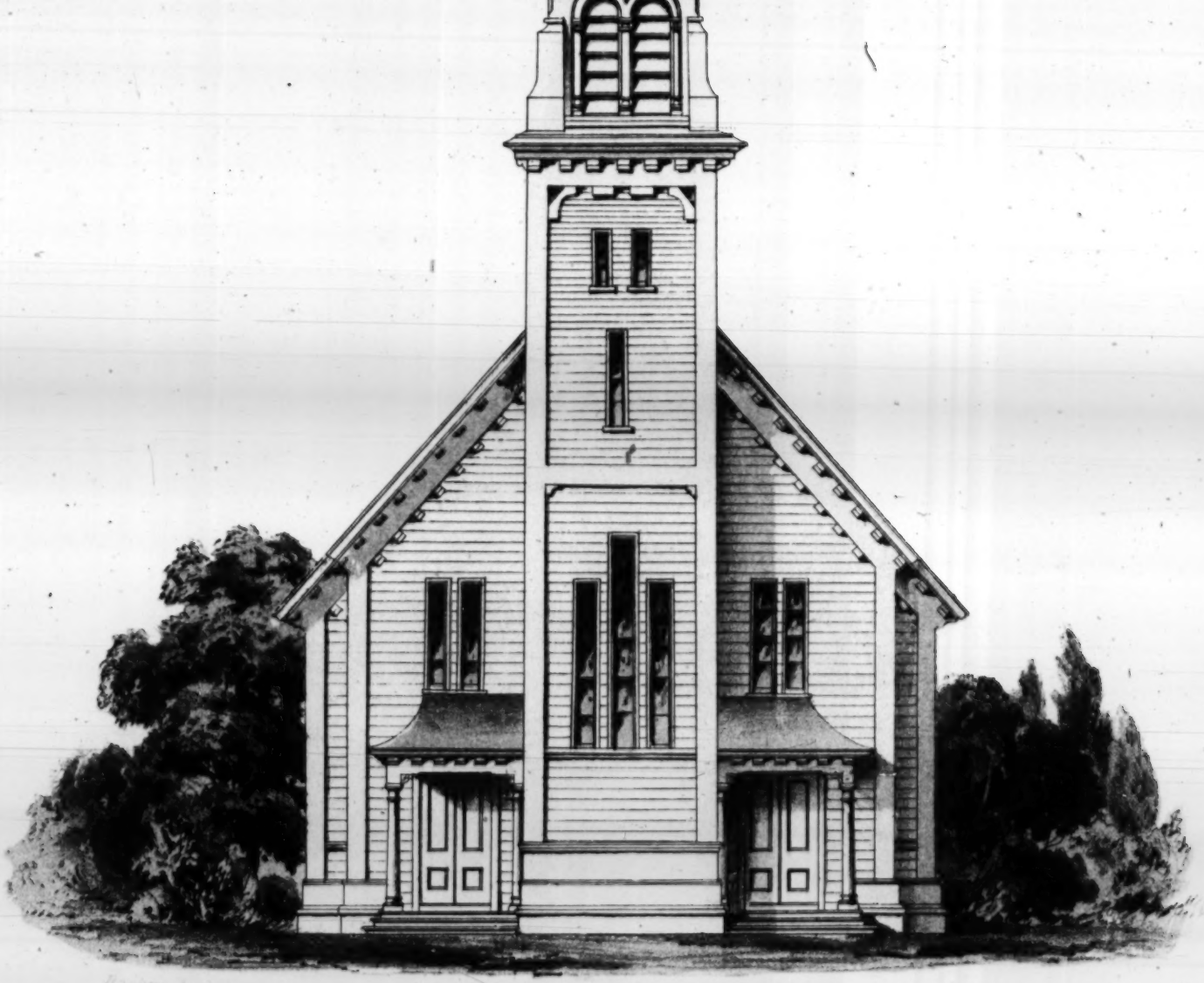






LITH. OF SARONY & MAJOR N.Y.





Backus Archt

LITH. OF BARONY & MAJOR N.Y.

DESIGN XII.

DESIGN X

Design number Twelve represents a building sixty-two feet by forty feet, with seats for three hundred and ninety persons. A tower twelve feet square projects from the center of the front, surmounted by a belfry and square spire. This tower is open toward the audience-room, and is intended to afford room for an organ, having a choir in front elevated four steps from the floor. On each side of the tower is a vestibule five feet by eleven feet, carried up to the roof, affording a passage to the belfry, &c., above the ceiling. A semi-octagonal lecture-room in the rear will seat nearly one hundred persons. The pulpit is in a recess formed in the lecture-room addition, in which also are two lobbies opening into both rooms. One of these lobbies might be used as a vestry. Open porches are built over each

N XII.

outside door. The general form and construction of the interior of the house and the roof is similar to that of Design number XI., with a lower pitch to the roof. The exterior covering in this design is the common horizontal clapboarding. The parallel lines of this style of covering are so destructive of architectural effect that to overcome the monotony it is often necessary to introduce features of styles which can only properly be executed in stone. For the purpose of producing bold shadows, the posts and other portions of the frame are made of heavy planed timber, projecting from four to six inches beyond the face of the wall. Curved openings, and all other expensive forms of work, as well as those not in strict keeping with the material employed, have been, so far as practicable, avoided.

THIS, though one of our more elaborate and costly designs, is one which, we think, has many excellencies to commend it. In the first place its general appearance is not often equalled in the combination of the various qualities of grace, proportion, solidity and impressiveness. The tower, projecting wholly from the edifice on one side, imparts a breadth and peculiarity to the front, while it is in itself admirable for its massiveness and grace, and constitutes a very noticeable and attractive feature of the design. The arched opening in its lower section, while giving the tower a peculiar and striking appearance, affords also a covered carriage-way and approach to the church or a means of access to its rear in case the edifice should be closely hemmed in by other buildings on its sides.

Apart from the tower and the peculiar expression given to the building by it, the front, as shown in the elevation, is one of great symmetry and variety in its features; carrying the desirable look of solidity, yet animated and made pleasing by a sufficiency without any redundancy of ornament. Indeed, if the tower were not so admirable in itself as not willingly to be parted with, the front without this would be deemed altogether satisfactory and more than usually beautiful.

But this plan has other qualities, in addition to its general appearance, to commend it. It has peculiar adaptations to the varying wants of a congregation in different stages of its growth, and to a location exposed to the noise of a neighboring thoroughfare.

By a reference to the ground plan accompanying the front elevation, the peculiarity of the internal arrangement will be seen. The design embraces, in addition to the usual audience-room, a lecture-room and other conveniences, such as a study, Bible-class room and the like in front of it. The audience-room is reached by means of a hall fourteen feet wide and forty feet long, extending from the central door in front to a vestibule, from which latter stairs also give access to the galleries and lecture-room above. On either side of the hall are rooms, measuring each forty feet by seventeen and a-half, which may be subdivided, as the convenience of the congregation may suggest, into a vestry for the minister and rooms for committees, Bible-classes, and other uses.

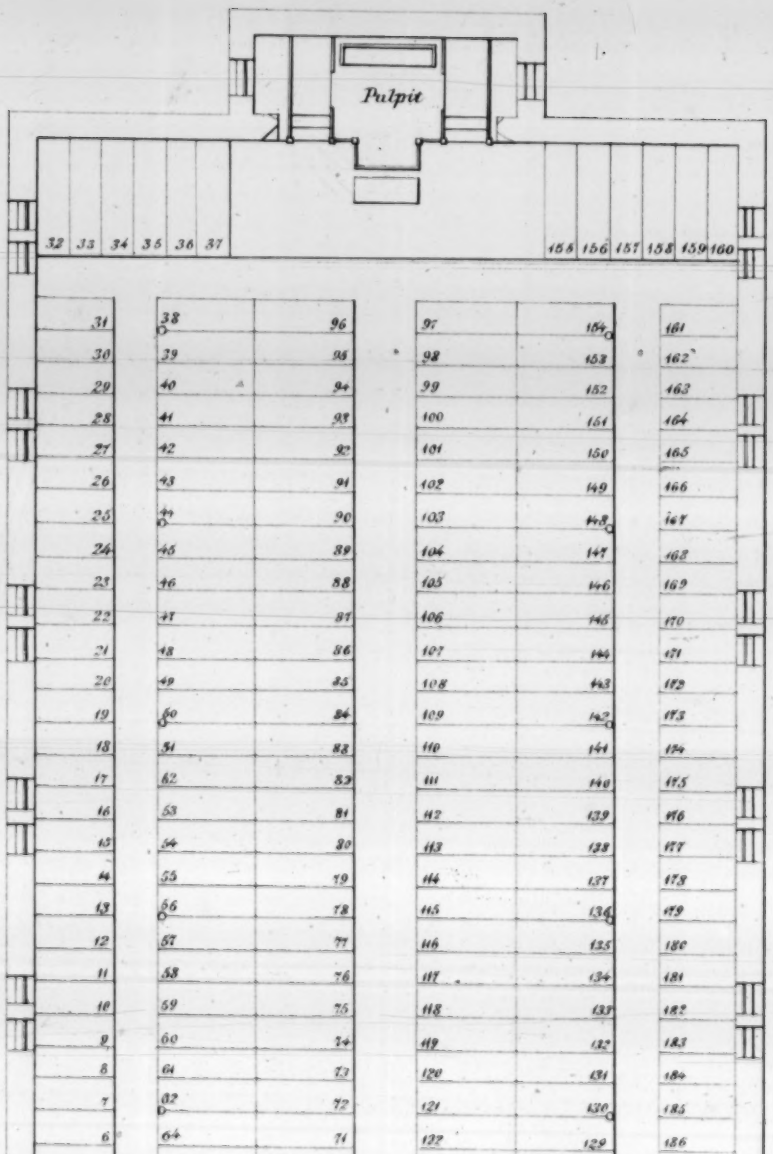
Above these rooms, and extending to the vestibule, is the lecture-room, measuring forty-nine feet by forty, and on a level with the galleries. The audience-room itself measures fifty-four feet by ninety, to which the recessed pulpit adds a space of eight feet by twenty, light being admitted to the pulpit from a window at either side of the recess, but which is screened in a measure from the audience. The tower is nineteen feet square at the base, excluding the buttresses, and with the spire is one hundred and seventy-six feet in height. The lecture-room front is sixty-seven feet high, measuring from the ground to the top of the turrets.

The artist has not preserved in the engraving the scale of the original drawing, and therefore the minuter and more detailed measurements of this design can not be made without some difficulty. The general dimensions which we have given, however, will serve as the basis for a sufficiently accurate judgment in regard to the characteristic features and adaptations of the design. The building as here planned is calculated to seat nine hundred persons on the ground floor. The present arrangement might be improved, perhaps, by making the audience-room shorter and wider than here represented. This would bring the mass of the congregation nearer to the speaker, and the appearance of the building, which now, in connection with the lecture-room, has an unusual length, would be changed for the better. If the main building were made to project thus in width beyond the lecture-room, additional entrances might be made at either angle of the church in the vestibule, which would facilitate egress from the building.

We have spoken of the adaptation of this design to the changing circumstances of a congregation. This we consider a very admirable characteristic of it, in addition to its other commendable features. It renders it also a very appropriate design for our cities.

Suppose, for instance, that a congregation not yet large or strong in pecuniary means, requires a house of worship. Adopting this design, they might for a while dispense with the tower; which though beautiful, and indeed useful, is not absolutely necessary. This would leave them still a symmetrical and attractive front. Suppose, again, that they build at first only the lecture-room portion of the

Design. 13.


Pulpit
32 33 34 35 36 37
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31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6
38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 64 62 63 64
96 95 94 93 92 91 90 89 88 87 86 85 84 83 82 81 80 79 78 77 76 75 74 73 72 71
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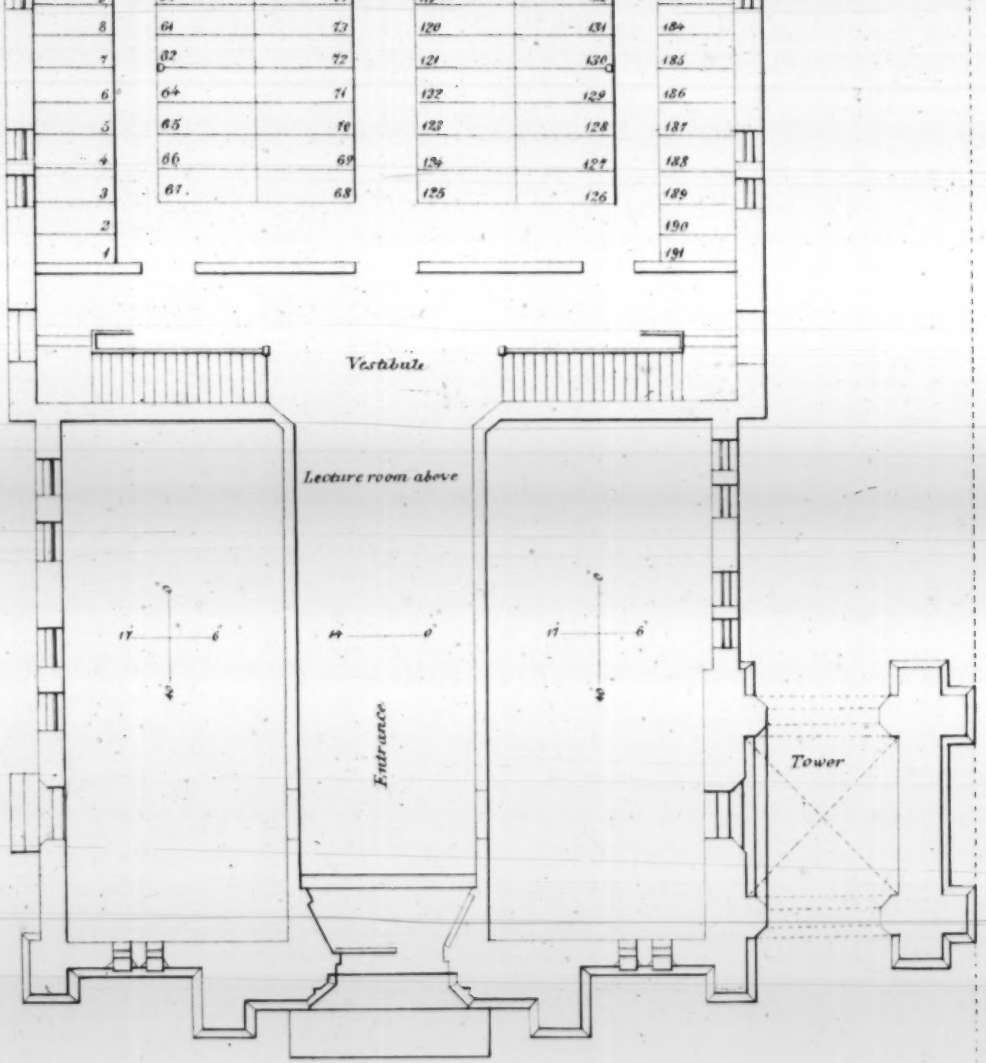
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122
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123
128
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126
184
185
186
187
188
189
190
191
Vestibule
Lecture room above
17
6
14
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17
6
Entrance
Tower

Ground Plan.

DESIGN XIII.

Austin & Brown Archts N. Haven.

FRONT ELEVATION.

Lith of Sarony & Major N York

comprehensive structure, using that as a church for a few years. No one can fail to see that they would have at once a small, but, taken in connection with the rooms on either side of the hall, a more than usually commodious church-building, having all the conveniences, and in a sufficient extent the architectural effect usual in the largest and most expensive edifices, yet at comparatively little cost. At the proper time, as they become able, the main building, which would need no expensive outward finish, might be erected, and the tower added as the final completion of the whole.

Another commendation of this plan, especially for cities and large towns is,

that it removes the audience necessarily so far from the street that no annoyance or interruption of the services will be likely to result from the passing of carriages or from other noises common to busy and populous thoroughfares.

A church after this design, and of moderate size, might be constructed of wood, but this should be only in the last necessity. It is a design which peculiarly calls for stone as the material of its construction. Brick, however, might be used with very good effect; particularly if the beautiful kind known as the Milwaukie brick is employed, the color of which is buff, or if the ordinary red brick even is properly combined with stone dressings.

DESI

THE plainest of all our designs, this requires very little at our hands in the way of explanation. The elevation and ground plan show its character at once. The structure here designed is a rectangular building measuring thirty-three feet by sixty. The entrance to the audience-room, which measures thirty feet by fifty, is by a hall eight feet in length, on either side of which are rooms eight feet by eleven and a half in dimensions, serving as a study or vestry and library rooms, or for such use as is most needful.

The simple arched door and windows, and the brackets supporting the roof in front, with the slight moulding beneath it, are all that serve to render this other than the plainest possible structure. Every one must see that the amount of ornament here is of hardly appreciable cost. Indeed, this is the design of a mission chapel actually built in Brooklyn, New York; which, from the very nature of the case, would admit no useless expenditure in construction. Such an edifice might be built very appropriately of wood, though in the case alluded to it has been constructed of brick, and with a very satisfactory appearance. The few mouldings used should be made bold and heavy. Such treatment will give a solid and substantial look to the building, which is quite desirable, and which is too often unnecessarily lost in the cheaper and plainer class of structures.

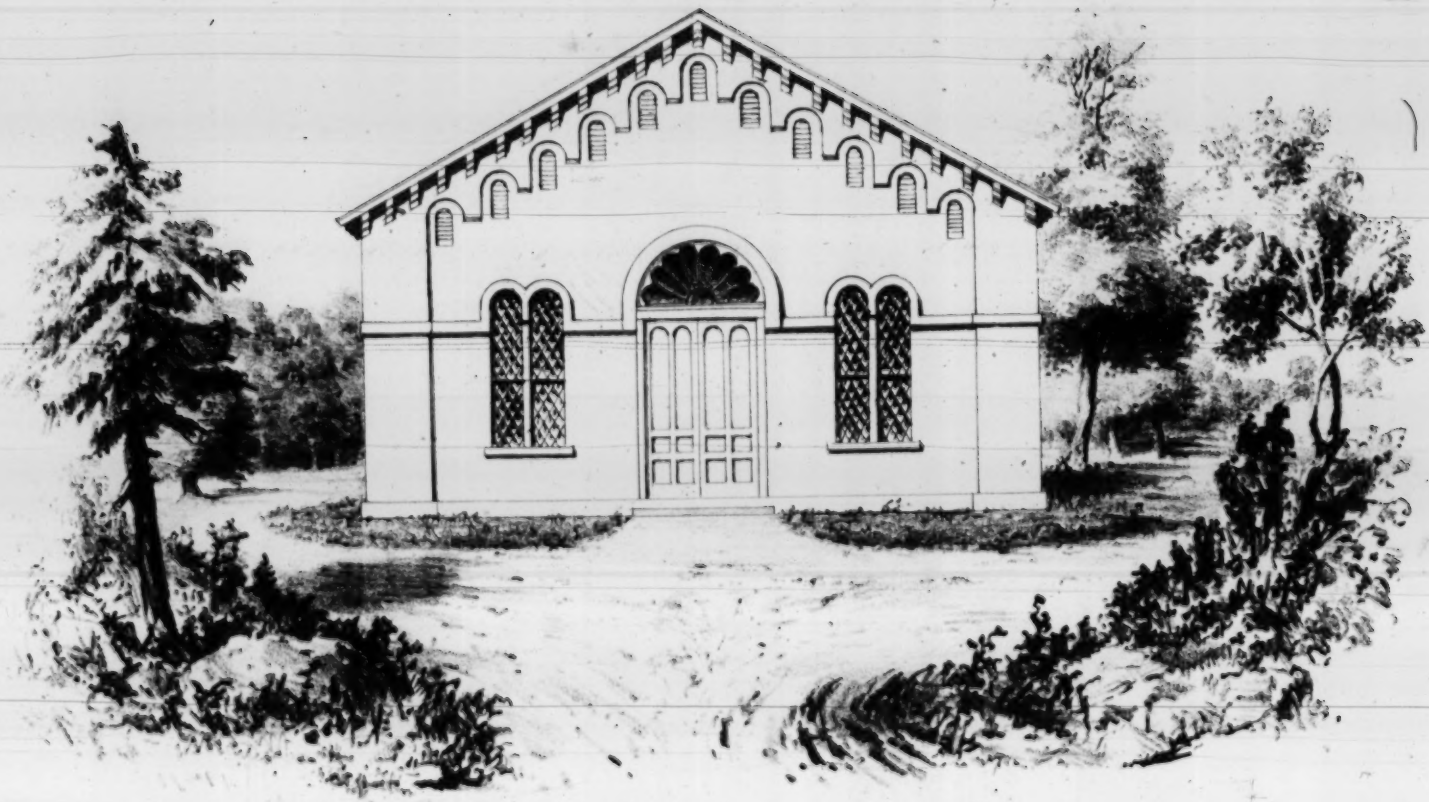
The present design is confidently offered as one which combines convenience, cheapness and simplicity, in a measure seldom excelled. A building of the dimensions and arrangement here given would accommodate about three hundred and fifty persons, and in many parts of the country might be built for eight hundred dollars. The exterior should be painted, and of some other color than white. Umber, slate or drab, with their kindred shades and combinations, would be appropriate. The interior may very well be constructed of the native woods to be found on the spot, and simply oiled or varnished. It would be an economy of room and conduce to the better appearance of the interior, if the roof beams are left to show. The construction of a flat ceiling in such small edifices cuts off a large space which might otherwise be used to increase the volume of air supplied to the congregation, and at the same time to impart a more roomy and pleas-

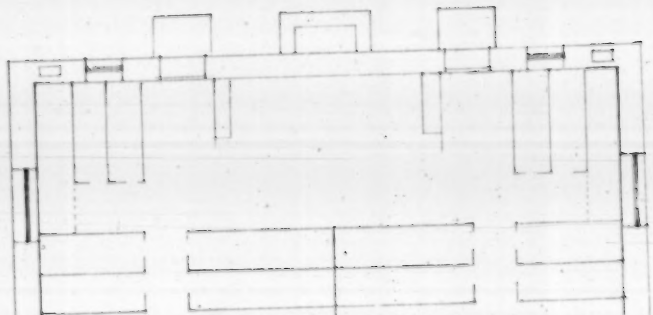
ESIGN XIV.

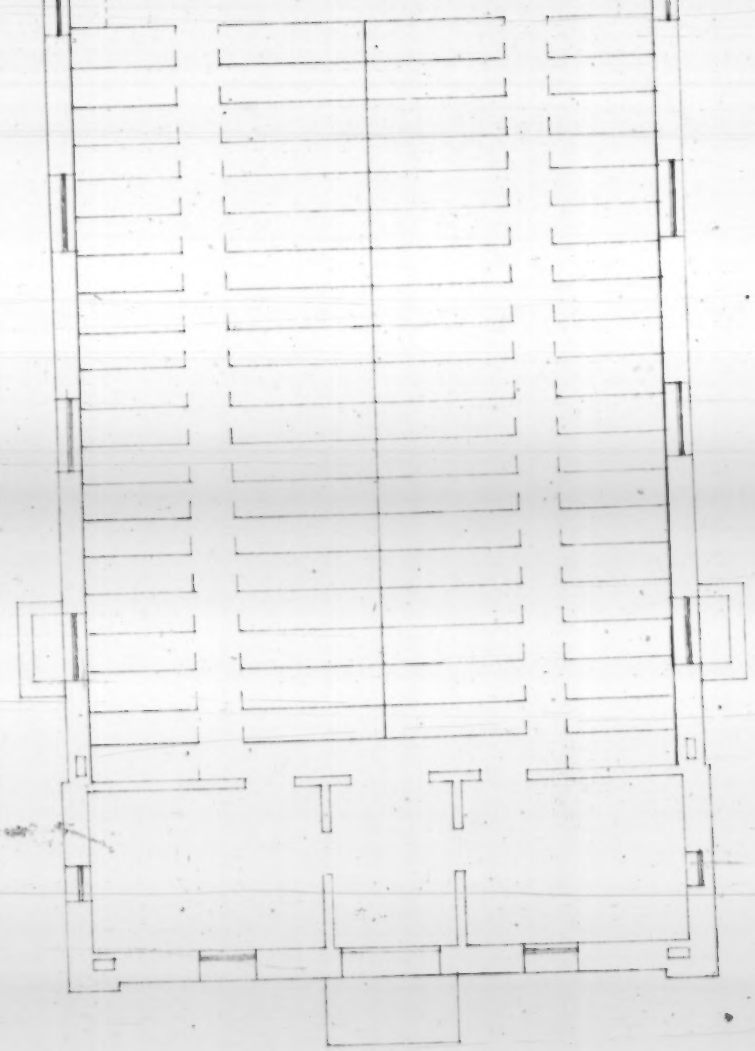
ing appearance to the interior. On this account, such buildings should generally be finished up to the roof, or have their ceiling arched.

In connection with this design, a single point of construction may properly be adverted to, to which hitherto no allusion has been made. In wooden structures, the exterior covering of the frame is applied either in a horizontal or a perpendicular direction. Until lately we have been most accustomed to the former method. Buildings of every description, from the barn to the court-house and church, were covered with clapboards. Within a few years, however, the perpendicular arrangement of the external covering has become more and more prevalent, until what was at first a matter of taste and principle, threatens to become nothing better than a senseless fashion. We deem it, therefore, not unimportant to call attention to the principle which should govern in the case, both because the entire effect or look of a building may be very much modified by so simple a matter as that under consideration, and because fashion is nowhere more vulgar and absurd than in architecture.

The question, then, whether the exterior covering of a church, or other building, is to be put on perpendicularly or longitudinally, is to be determined by the general aspect and character of the structure. The covering should be so applied as to be in harmony with these. If, for example, the church has a spire, and a steep roof, and pointed windows, the predominant lines that meet the eye are, of course, such as tend upward, and it would be a violation of harmony and consistency, in such a case, to apply the exterior covering horizontally, so as to produce another and totally different system of lines. All pleasing effect would very likely be destroyed by such a mistake. On the contrary, if the roof is flat, and other strongly marked features of the building have the horizontal tendency, then a covering of clapboards. or one of similar style, will be in keeping and quite appropriate. In other cases, where the general features of the structure have neither the horizontal nor perpendicular tendency strongly marked, the covering may be applied in the one way or the other, as may be deemed advisable. In general, it may be said, that the upright form of covering, especially where the joints are battened, and so







T. Reeves, Arch.t

DESIGN XIV.

Lith. of Savory & Major, N.Y.

break up the otherwise smooth surface, while by their shadows they add to the distinctness of the upright lines, has more of dignity and solidity in its appearance than the horizontal style. Sometimes, also, this method of covering may be resorted to very happily to counteract the effect of some too prominent feature of the structure, as, for example, when a building is somewhat disproportionate in length. In such a case, the use of the upright battens, breaking the long lines, will serve to correct the fault. These suggestions, which are only the more obvious and general ones applicable to the subject, are enough to show that principles are involved even in a matter seemingly so simple and unimportant as the direction of the boards on the surface of a building; and the same is true in regard to the whole subject of architecture.

A glance at the designs in this book will show at once the application of the principle just adverted to. Any one must see how different would be the effect from what it is at present, if designs Six, Nine, Ten, or Fifteen were to have a horizontal exterior covering, instead of that now shown. The character of the buildings would be entirely changed. On the other hand, the Second, Third, Seventh and Twelfth designs are very appropriately treated with a longitudinal exterior, and to cover them with upright planks and battens would be quite out of place. In the case of the First, Third and Fifith designs, again, where the characteristic style of the structure is not so decidedly marked, either method of covering may be used with propriety.

THIS Design is explained by the plans, which are drawn to a scale of ten feet to an inch. The plan represents a frame building capable of containing about five hundred and fifty persons, with a tower, vestry, study, school-room, school-library, and, on the floor above the latter, a lecture-room. It is proposed to be constructed in such a manner as to allow the partitions in the end of the building to be removed, and thus permit the structure, should the increased numerical strength of the society require such an enlargement, to be wholly devoted to public worship.

The form of the building is that of a cross, the transepts at the end economically containing the adjuncts referred to.

Entrance to the building is gained by means of wide double doors opening from a porch in front. This porch is formed by the projection of the main part of the front, supported by a column and arches, and resting against a tower on the one side, with the other side carried down to the ground and containing a small private waiting-room for ladies' use between the services—a larger room also being partitioned off from the tower for general occupancy by those who reside at a distance and require some place to wait in during the intervals of worship.

The school-room, which is twenty-two feet wide and twenty-nine long, is at the end of the building; having on one side a school-library eleven by thirteen feet six inches, with a hall containing stairway to the lecture-room overhead, and on the other side a study for the private use of the minister, and a vestry which may be entered from the platform of the pulpit.

The lecture-room occupies the whole space above, and is also in the form of a cross. It is capable of containing from two hundred to two hundred and fifty persons.

The width of the building has been made such as to permit the most economical construction; and with a framed and open roof, the appearance of the interior will be very effective. Over the porch is a large organ gallery for the choir, with a practising-room in the tower, and if needed, a second small room over the waiting-room.

ESIGN XV.

A convenient place is assigned for the erection of brick flues to serve the furnace or other warming apparatus, in connection with which should be some arrangement for artificial ventilation. In connection with the subject of ventilation, it may be remarked that the position and design of the tower and spire would easily afford proper facilities for the due escape of unsound air from the building, by means of large openings from the highest part of the building that the lower walls abut upon, into the upper story of the tower, which being pierced with protected openings, would give a ready and effectual circulation of the air within the church.

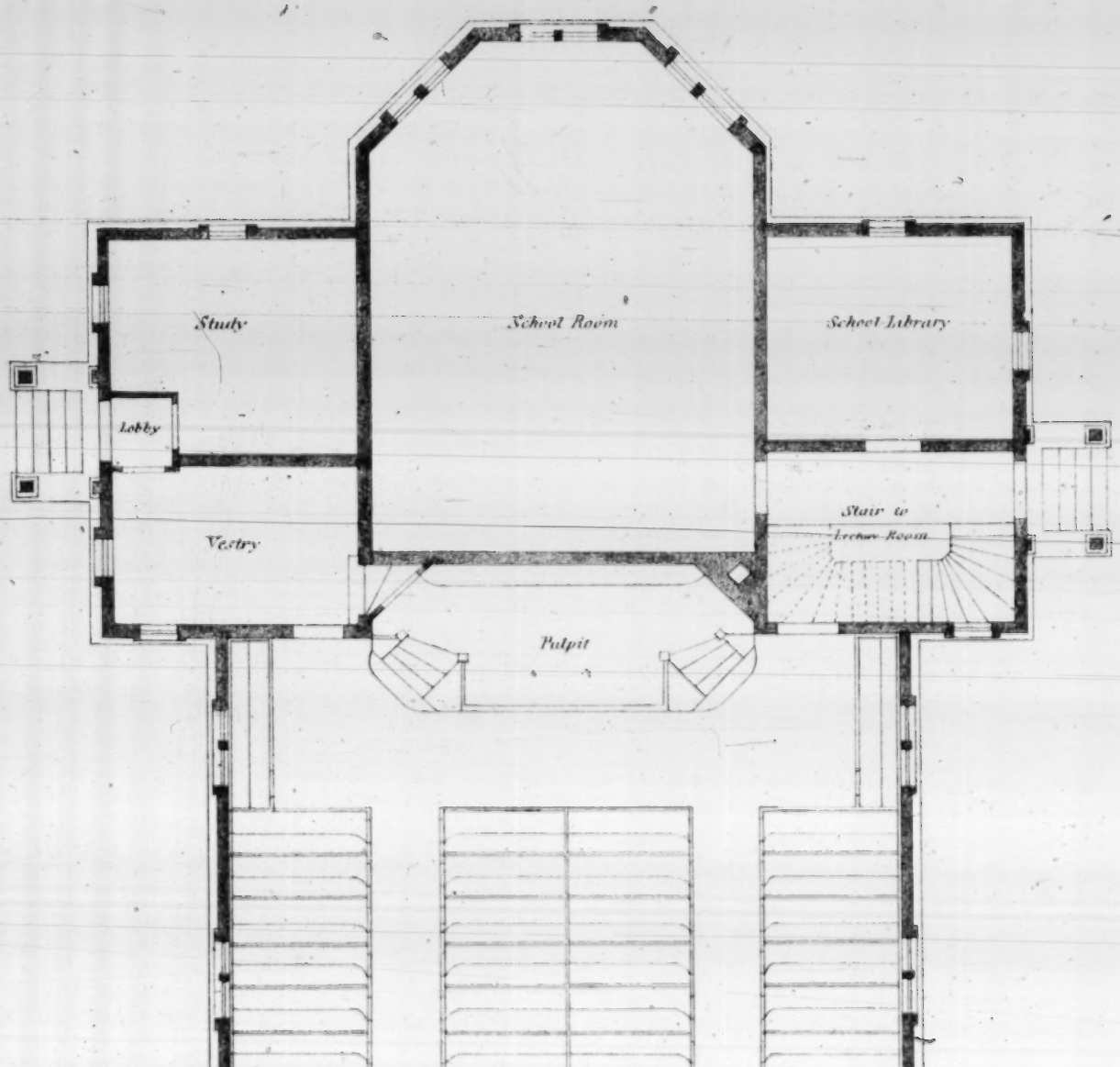
The cost of construction would vary in accordance with greater or less ornamental finish, and with varying scale of prices. Its entire expense, finished as shown upon the plans, would be six thousand dollars, if built in the vicinity of Rochester, New York. This is given merely as a standard to test the expense in other neighborhoods. If the transeptal portion were omitted for the present, the cost would be four thousand eight hundred dollars. A further reduction might be made by diminishing the length of the building in one direction, or by omitting for the present the tower and spire.

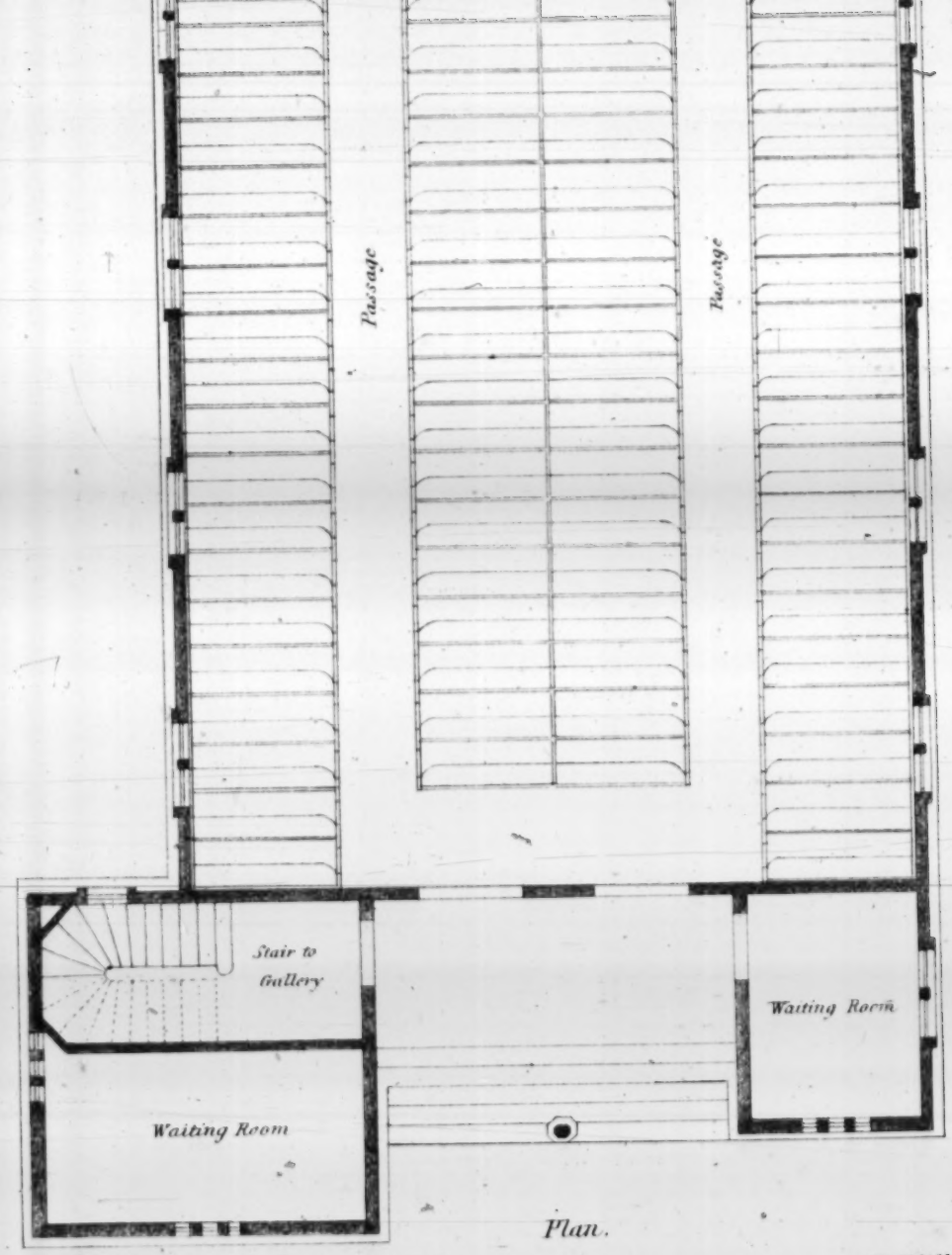
The building should be framed with upright plank and battened joints, the roofs overhanging in the manner shown, and supported by brackets—the windows filled in with simple quarry glass, and the roof shingled. The internal wood-work might be unpainted, but slightly stained, oiled and varnished. Common coarse tobacco, mixed with spirit and strained, gives a tint that is a very good stain for wood-work.

The necessary dimensions for timbers, &c., are as follows: Posts, six by ten inches, to be placed so as to come under principals of roof. Cross-girts, four by six—side girts, three by six. Plates, ten by six—door and window studs, four by six. Sills, ten by six—braces, four by six—window and door sills, four by six.

Timbers in tower, eight by ten, in pairs and well braced and tied at corner. Studs, four by six—cross-ties, eight by ten. Spire to be framed with corner sticks, eight in number, ten by eight at the base, and diminishing to the top, with wheel

Design XV.

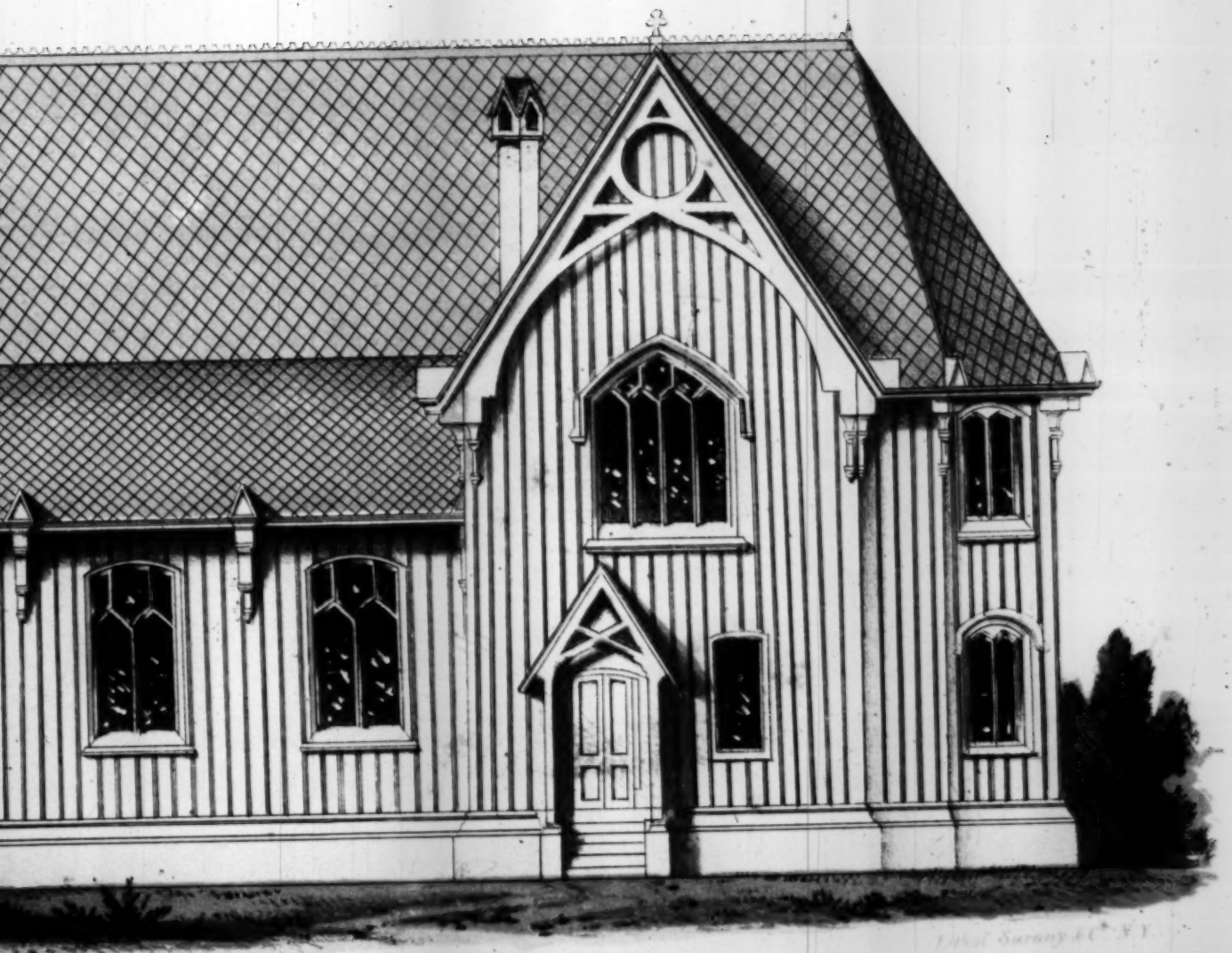

Study
School Room
School Library
Lobby
Vestry
Stair to
Lecture Room
Pulpit

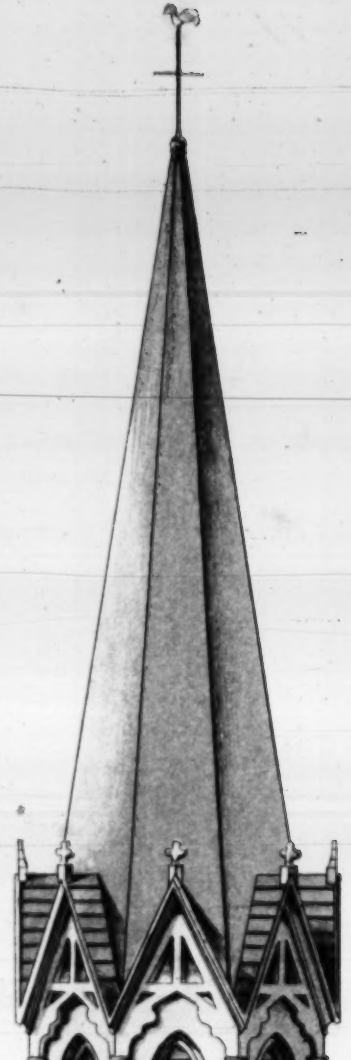


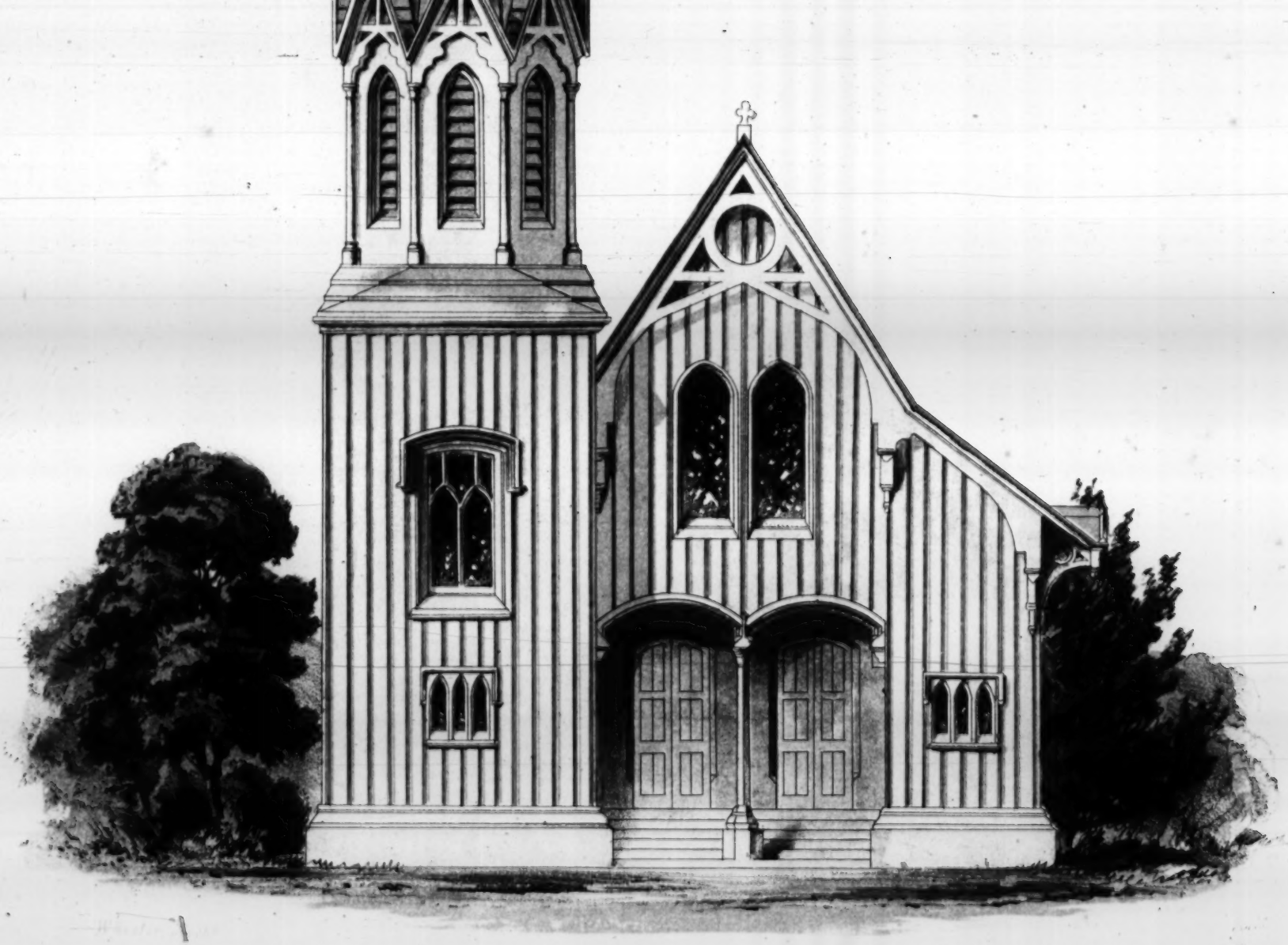
Plan.

Scale ½ inch to one foot.

LITH. OF SARONY & MAJOR N.Y.







Front Elevation.

LITH OF SARONY & MAJOR N.Y.

DESIGN VI.

framing, four by six, shutting on a center-post, six by eight. The timbers of the roof should be as follows:—Principals, twelve by four and a-half, chamfered and stopped on all edges that show. Common rafters, nine by three, and nine by four and a-half where over principals. Purlins, five by seven, chamfered—truss, ten by four—arched brace, nine by four.

The seats may be as follows:—Ends to be two inches thick, chamfered on edges. Backs and seats, one inch thick, seats rounded on front edge, framed into back, and supported by rail eight inches deep, tenoned into each end. Back to be provided with a book-board five inches wide and sloping. Seats to be two feet seven from centers, and three feet high. Ends to be one foot seven wide—rail, two and a-half inch wide and one and a-half inch thick, moulded.

The framed partitions forming the inside walls of school-room, library, study and room above, should be made so as to permit removal, and the space thus converted into a portion of the church. In this case, the flue would be rebuilt in the extreme outside angle of the building.

Space will not permit a more detailed description; if any farther information relative to the design be needed, the architect will be happy to supply it upon application.

We think it will be difficult to find a design combining more desirable features and conveniences than this one; while, at the same time, it is very satisfactory in general appearance, and has the recommendations of cheapness and the capacity of easy and appropriate enlargement. The architect has contemplated, in this design, the use of wood as the building material, but an edifice from this plan would only be the better for being constructed of stone or brick, and particularly the former. Any of our larger village Churches who should build after this design in durable material, would find increasing satisfaction in their choice as years and generations should go by. They would have a building for the purposes of religious worship which they might appropriately and confidently leave for the sons to occupy when the fathers were gone.

42319

DESIG

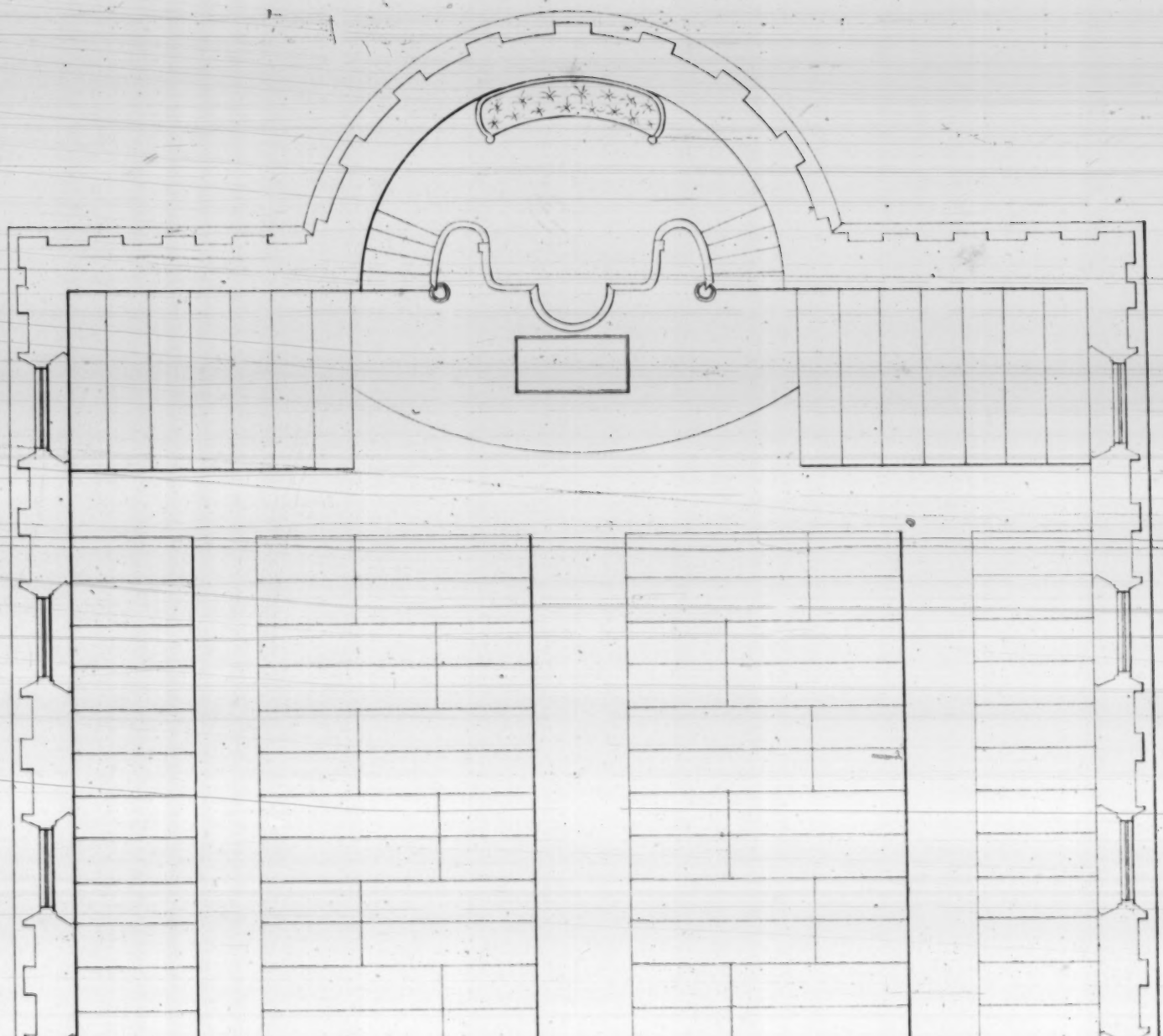
This is a church of the larger and more expensive class, such as is adapted to the city or large town. It measures sixty-two feet by eighty-five in the interior, exclusive of the semi-circular recess for the pulpit. The building is characterized by two towers, which are nineteen feet square and — feet in height. Between them is a portico twelve feet in depth. This church will seat nine hundred persons, aside from galleries. The outside was designed by the architect to be faced with red and white bricks, laid in alternate courses, or stone of some contrasting color might take the place of one of the sorts of brick, or stone of two different

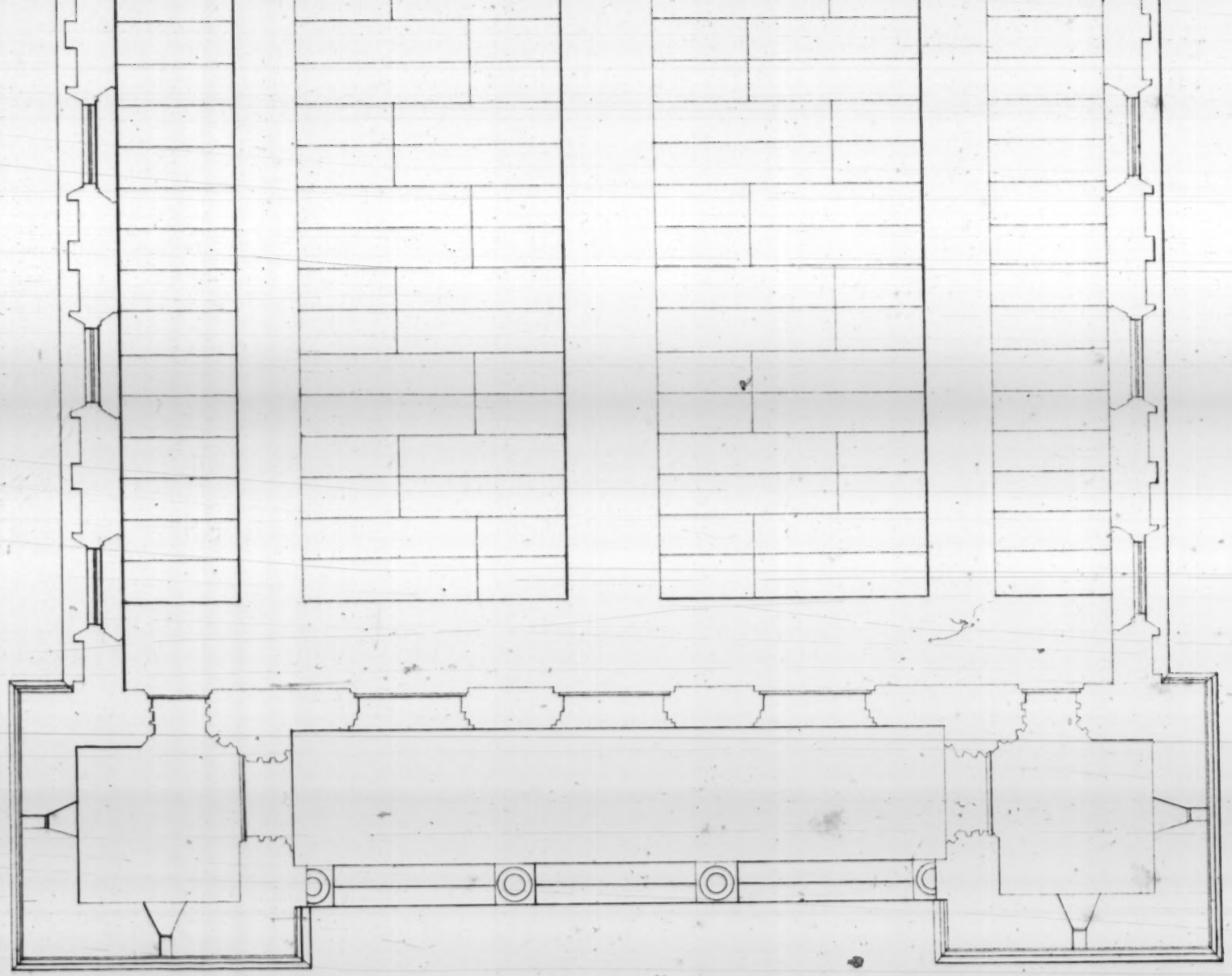
SIGN XVI.

colors might be wholly used. The effect of such an arrangement would be pleasant from the variety given. It will be observed that the pews, in this as well as in design Ninth, are made of unequal lengths. This affords conveniences for families composed of a larger or smaller number of persons, and in this respect is a desirable arrangement.

A building of this description would cost, in the vicinity of New York, from twenty-five to thirty thousand dollars.

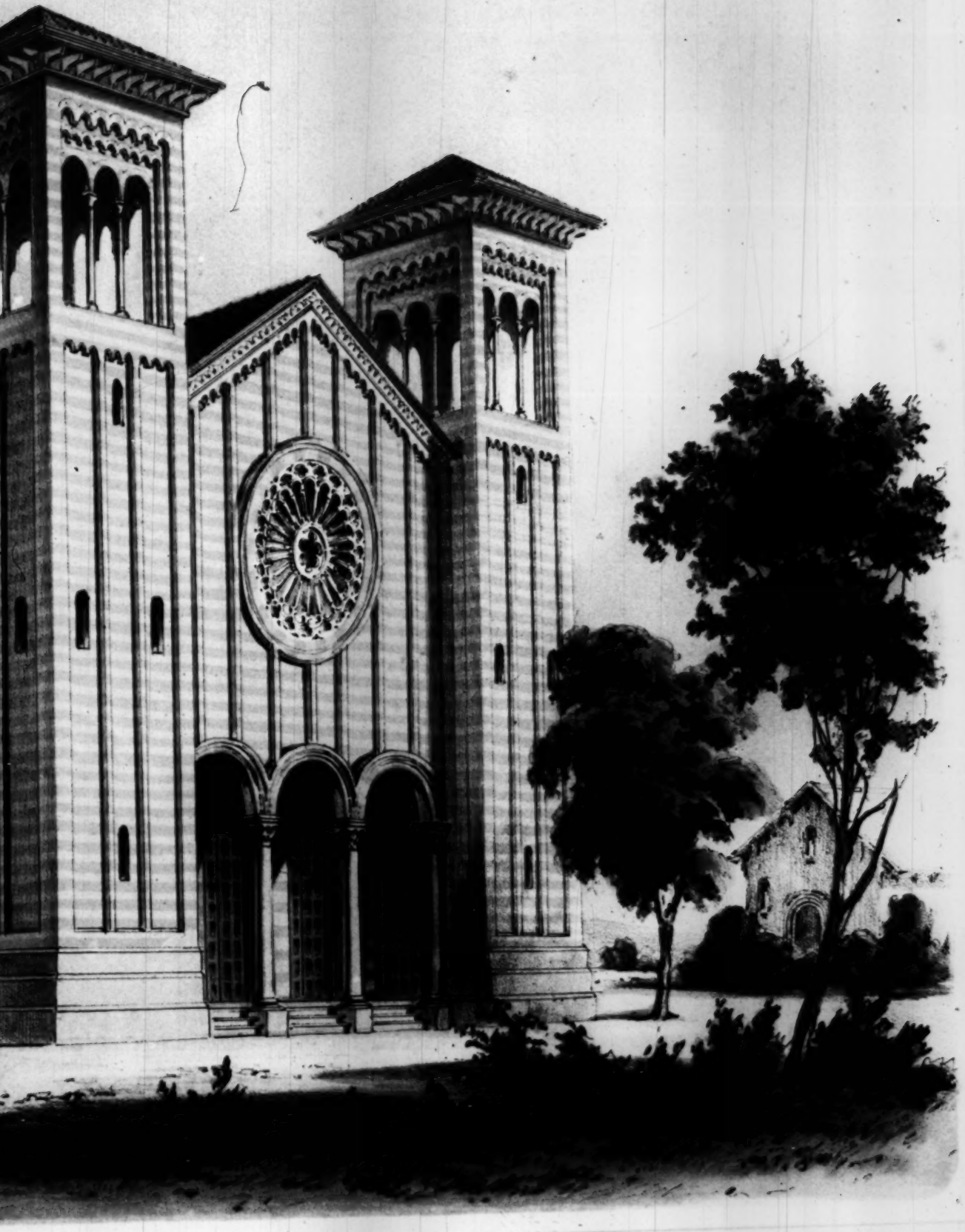
Design XVI.





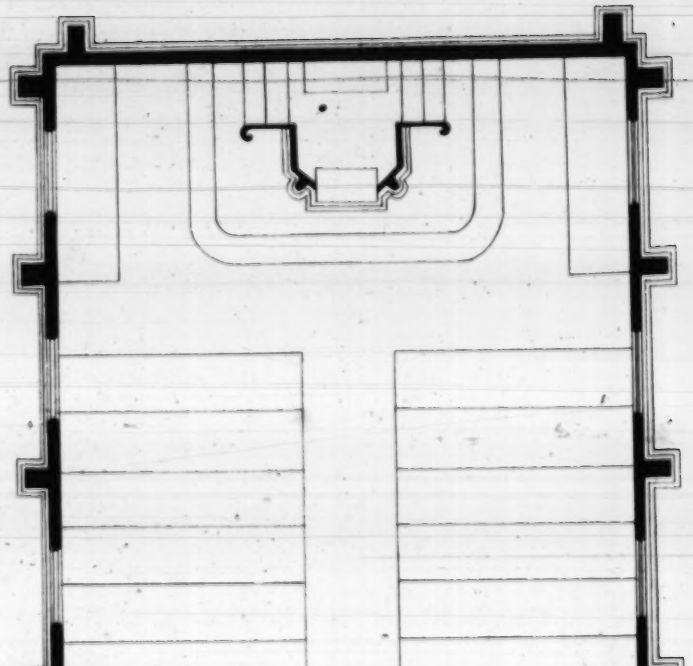
Scale 10 ft. to one inch.

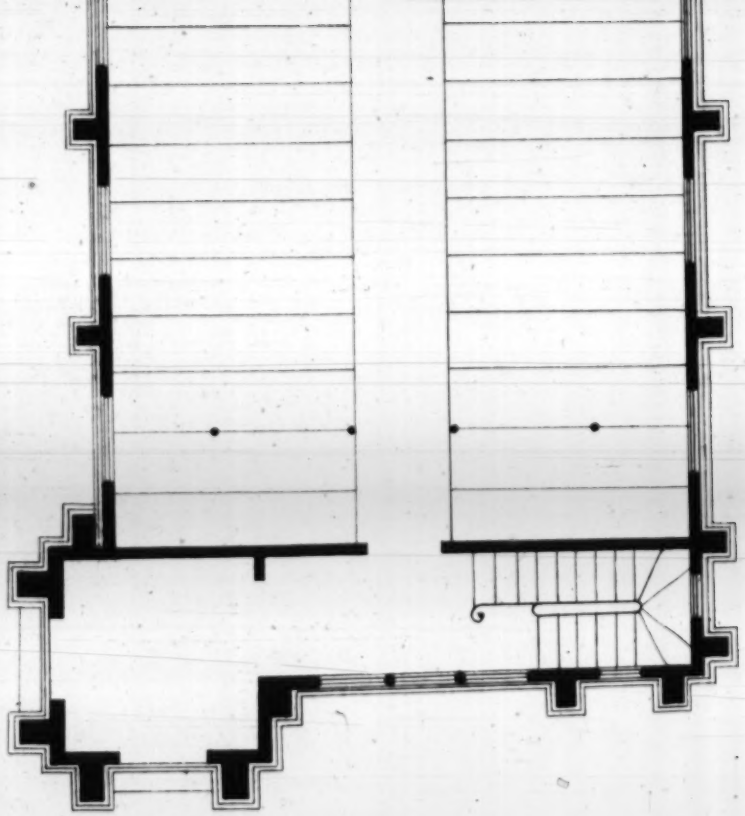
LITH. OF BARONY & MAJOR N.Y.



DESIGN XVI.

Design XVII.





TH. DESARCHY & MAJOR N.Y.

DESIGN XVII.

DESIGN

THIS Design is in the Lancet or early Gothic style; a style particularly adapted to country or village churches from the simplicity of its details, and the ease with which its mouldings and lines, in their most simple forms, can be worked and laid out. The ground plan of the building has a single central aisle, with a row of pews on either side, a porch under the bell-turret, and a narrow vestibule containing the stairs to the singers' gallery in one end. Two small turned columns support the singers' gallery, which extends across the whole front of the building.

The exterior of the building is sufficiently described by the Plate. The building is intended to be constructed of wood on a stone foundation. The foundation is to be eighteen inches wide and three feet deep; the frame to be made of three by four joist, doubled at all windows and doors, with proper sills, plates, angle-posts and entreties. The siding is to be vertical and battened. The roof will have a high pitch, and be framed with two ties and two rafters, between which tracery sawn out of plank may be introduced. The roof is to be planked with narrow planks, and covered with shingles, either cut at the butt to form two sides of a hexagon, or plain; the former of course is preferable where the funds will justify it.

The interior is to be finished in the same manner as the exterior, and battened. Gothic arches, sawn from timber of the same thickness as the battens, may be introduced with good effect between the battens under the roof. The exterior should be painted some neutral color; buff is to be preferred.

The interior should be oiled and varnished. Pews are to be made of either

black walnut, buttternut, white or yellow pine, with neat scroll ends, oiled and varnished. Floors are to be laid in the usual manner. The glass should be plain enameled, with neat stained or figured enameled glass borders, in lead sash. The gallery front is to be made of narrow white pine, battened, with Gothic arches sawn out and introduced between the battens, and neatly capped.

The length of the church is fifty feet; the breadth twenty-five feet; and the number of seats one hundred and sixty-eight. The estimated cost in New York is two thousand dollars.

Such a building as the present plan contemplates is suitable either for a village or for the way-side in the country. It should stand upon rather high ground, as the lowness of the walls and bell-turret make it comparatively unfit for a very level situation, especially if contiguous to houses of any considerable height. Elms and maples or other appropriate trees should be planted at its sides and rear, to hang over its roof, and a few evergreens would be quite in keeping with the architectural effect of the building; while an elm, or other like tree, planted some ten feet to the right and eight or ten feet in front, so as not to interfere with the belfry, but to overhang the remaining portion of the front, will help the general appearance. The ground around the church should be sloped away from it and sodded, so as to ensure a perfect drainage from the foundation, and the church should be set back from the road on which it stands. So carried out, we should confidently trust the present Design to the judgment of any beholder.

DESIGN

This Design is in the modernized Romanesque or Round style, so called from the arches of its openings being semi-circular, and to distinguish it from the Pointed style. This style is remarkable for the simplicity of its mouldings; a simple rabbit or a rabbit containing an engaged column, being most frequently used in it. The *modernized* Romanesque is based upon the supposition that the Romanesque has progressed, as such, instead of changing into Gothic; therefore, traceries which are rarely found, except in circular windows, in the old buildings, are introduced into the present plan. From the ease with which the arches and mouldings in this style can be made and built of brick, this plan is designed for that material. The traceries are intended to be sawn from merchantable white pine in four thicknesses, nailed together so as to form rabbits by sawing the two outer thicknesses about three inches narrower on the face than the central ones.

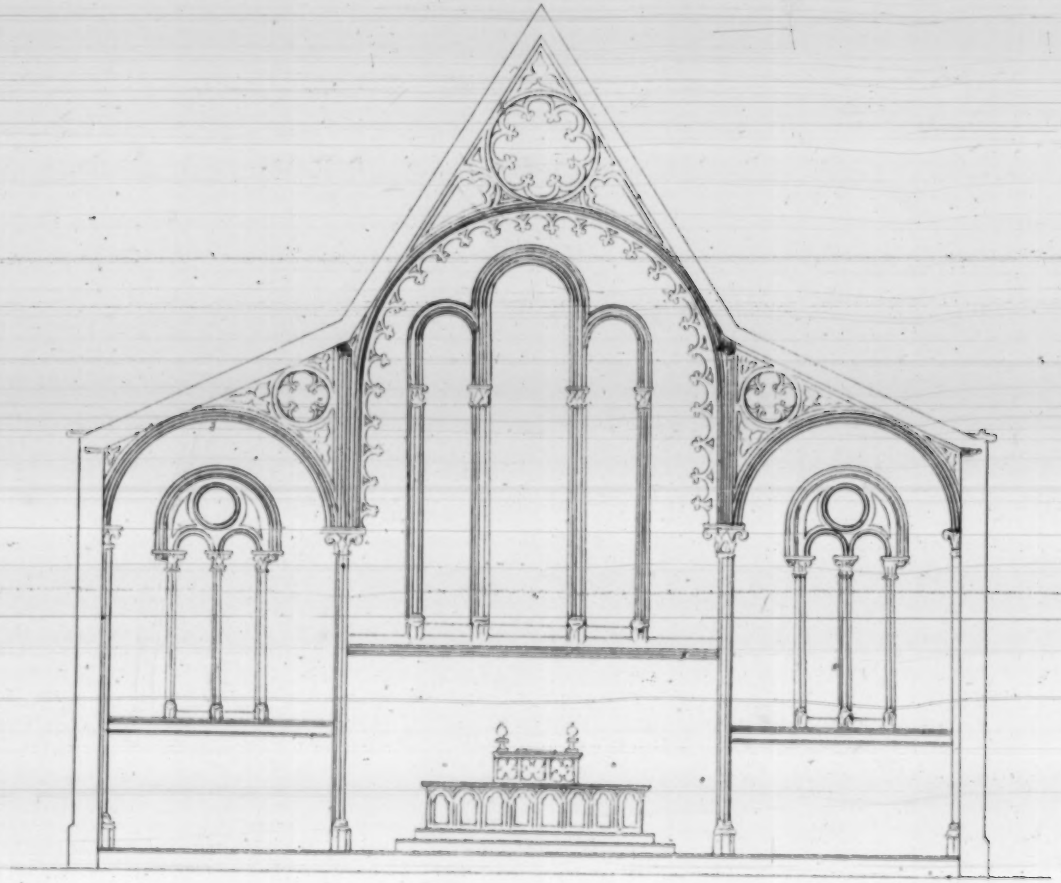
The mouldings on the exterior are to be made either from terra cotta or of moulded brick. The former is now to be had in this city, and we presume in other parts of the country, of a great variety of forms and at no large expense.

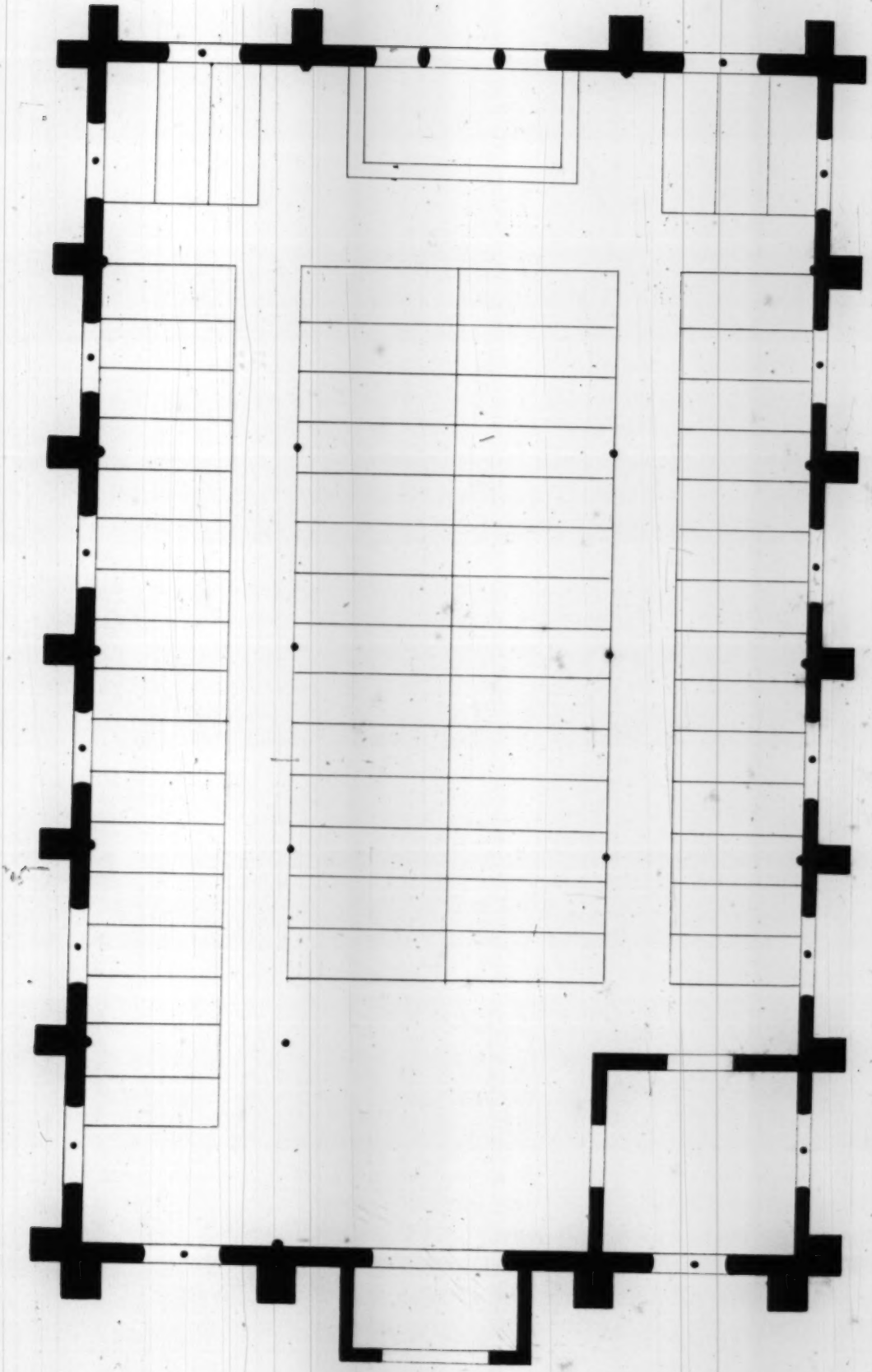
GN XVIII.

The spire is to be made of wood and shingled with cut shingles. The roof is to be either shingled, or tinned with raised ribs. The interior of the church will be divided by columns into three aisles, as shown on the section. Between the columns, arches sawn from five thicknesses of plank are thrown. These may be either sawn to the form of a semi-circle, or may be fringed with foils as shown upon the section. The roof is to be planked with narrow planks; the whole to be painted of some pleasing and modestly subdued color, and varnished; or clear stuff used and oiled and varnished. The walls to be plastered and colored. The pulpit, pews and gallery front to be made from black walnut, butternut or pine, oiled and varnished.

This church would look well in almost any position, and trees should be planted around it in the same manner as in design Seventeen. The dimensions are as follows: Length, sixty feet; breadth, thirty-six feet; capacity from three hundred to three hundred and twenty-five.

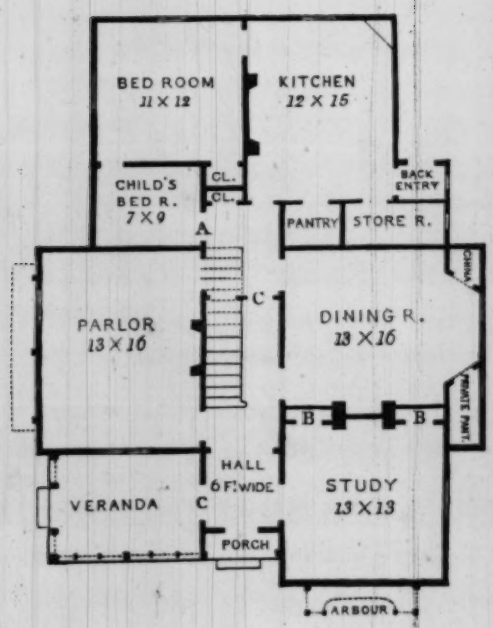
DESIGN XVIII.





DESIGN XVIII.

DESIGN FOR A PAR

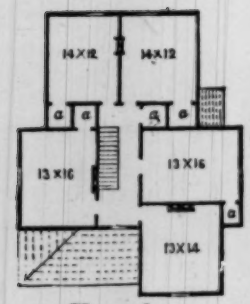


THE above design for a Parsonage we are permitted by the kindness of Mr. Wiley, publisher of Downing's Cottage Residences, to take from that very useful work. Having been made originally by Mr. D., at the request and with the aid of suggestions from a clergyman, it will be found, we think, to commend itself not only for its simple tastefulness, but as well for its adaptation to the uses of a parsonage. As such we have procured it for the present work, and accompany it with the author's description of its plan and character.

A door at D opens on the veranda. Not

PARSONAGE, NO. II.

being able to afford a back stair, we have given something of the utility of one, so far as the cellar way is concerned, by shutting off the back entrance from the front hall, by a door at C. In the study there are book-cases, with closets for papers, B, B. There is a nice parlor, thirteen by sixteen feet, on one side of the hall, and a corresponding dining-room on the other side—the latter having two convenient closets, so placed at the end of the room as to form a kind of bay-window effect, that would be pleasing and convenient. There are also a kitchen, a bedroom for the clergyman and wife, and a child's bedroom, all in connection. The door A should be glazed, in order to light the back entry more completely. If a communication between the bedroom and the entry is thought more desirable than the closets, a door placed there instead of the closets would answer that purpose.



The second floor plan shows five good bedrooms, with a closet to each. This plan is drawn to a smaller scale. Closets are shown at *a*, *a*. The dotted lines show the roof of the veranda.

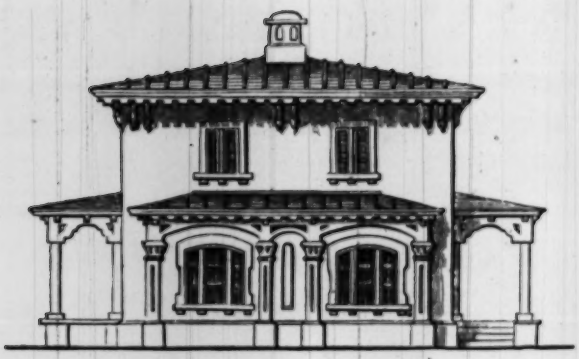
The first story being eleven feet in the clear, the posts for the frame of this cottage would be seventeen feet long. The outside would be covered with vertical boarding.

For the exterior of this cottage we have chosen a simple, rustic style—one that always befits rural scenery, besides affording more room for a given cost than any low-roofed style. The rustic veranda and rustic trellises over the windows are intended for vines—though not merely as supports for vines—but rather as thereby giving an air of rural refinement and poetry to the house without expense. We say without expense—and by this we mean comparatively; for we do not mean

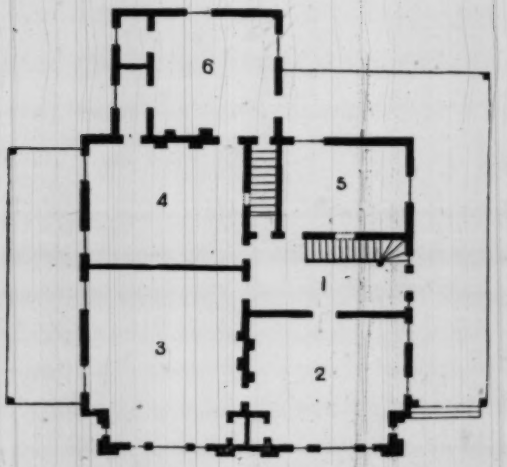
these rustic trellises to be built by carpenters, and included in the original cost of the cottage, but to be added afterwards, from time to time, by the clergyman himself, aided by some farm hand, expert with the saw and hammer. They should be constructed of *cedar* poles—with the bark on—which may be had in many places for a trifle, and which, if neatly put together, will be more becoming to such a cottage as this than elaborate carpentry work. By the addition of such trellis work and a few vines, a simple rustic cottage like this, may be made a most attractive object in a rural landscape.

As to cost, it may be added that Mr. Downing's aim in contriving this parsonage was, to bring it within the limit of twelve hundred dollars in Massachusetts, where the pastor for whom it was designed had his residence.

DESIGN FOR A PARS



THE above Design is taken from a forthcoming work entitled "Homes for the People." Its author, Mr. Gervase Wheeler, to whom we are already indebted for one of our church designs, has kindly placed this at our disposal, with the following description:



The entrance is from the side veranda into a hall, No. 1, containing the principal stairway, which, in this case, from the necessity for economy of space, is made to lead at once from near the hall door. On one side is a library, or morning-room, No. 2, in which is a portion of the projecting bay window, which shows upon the front elevation. No. 3, is a larger room occupied as the drawing-room or parlor, the bay window of which, instead of being separate, is connected with that in the library, forming one unbroken and bold projection across the front, the space between the two windows being devoted to closets opening into each of the rooms. In the drawing-room, the door of this closet might be finished with a mirror front to conform to the side light in the opposite end of the bay window, and in the library, it might be treated as a book-case, in either instance susceptible of very appropriate and ornate effect. No.

4 is the dining-room, with large pantry communicating with kitchen No. 6, attached to which is a sink-room. There are also back and cellar stairs, permitting the other necessary domestic offices to be in the cellar below, in case the space No. 5, which, in this particular instance, is reserved as a sleeping-room, be kept for that purpose, otherwise, its position would allow store-room, scullery, or other requisite apartments for household use, to be arranged on the first floor.

Above are five good chambers, well supplied with closets, and, if necessary, rooms can be made under the roof on the back part of the building, which may be lighted by windows between the brackets under the cornice.

The external and internal finish of this house might be of a simple, inexpensive character, and supposing it to be constructed of frame, filled in with brick, and ceiled on the outside, its cost need not exceed from twenty-two to twenty-five hundred dollars.

This estimate is made for the vicinity of New York. The cost of the building at the West, and in many places where lumber is much cheaper than here, Mr. Wheeler thinks would not exceed fifteen hundred dollars.

Should the position of the principal staircase be deemed objectionable, more space might be allowed where the back stairway is shown, and a single staircase placed there could answer the purposes of the two.

Such a building as this would be found very suitable for erection on a small and uniform lot, where the features of the landscape were quiet and simple. Its effect would be entirely relieved from tameness, and the economy of its construction, in consideration of the liberality of accommodation its plan affords, should recommend it to a family needing such a house.

The sizes of rooms are as follows:

Library, sixteen feet by fourteen. Parlor, sixteen by twenty-one. Dining-room, sixteen by fifteen. Sleeping-room, ten by thirteen. Hall, nine feet wide; or, exclusive of bay windows, the square of the house may be considered as thirty-four by thirty-two feet.

The size of the sleeping-room, No. 5, might very easily be enlarged by extending it in the direction of the rear of the house, as far as the present limit of the veranda, or, in other words, by enclosing a portion of the veranda, and including it in the bed-room. This would make the sleeping room more than one half larger than at present represented, and without adding at all hardly to the cost of the house.

With or without this alteration, the disposition of room in this design is

one which renders it a very desirable plan for the residence of a clergyman, while its external appearance is every way pleasing.

The height of the principal floor should be eleven feet, and of the chamber floor nine feet six inches in the clear, and about two or three feet rise above the ceiling to roof, so as to afford space above for storage, and if so required, for a servant's sleeping-room. That portion of the building containing the kitchen, should be only one story in height, and of such size as the ground would allow.

DESIGN FOR A PARSONA

MANY young congregations—almost missionary settlements—require a building to be erected for the house of their pastor nearly as soon as they need the church. The difficulty usually is to combine one suitable to the modest means and wants of the minister, capable of enlargement as occasion may demand, and yet in style and character suggestive of its appointed use. There is a beauty in the fitness of church and parsonage that all must admit; and we have already spoken of the desirableness and advantage of providing the latter in every case where a church is built, so that in heart as in teaching, the pastor may be, in church and in house—at home amongst his flock. We give now the description of a design of a cottage suitable for the parsonage of a simple rural church-society.

The building is of the simplest form, and of a character suited to any material or method of construction. The accommodation afforded by its plan is sufficient probably, for *young beginners*, while, as will presently be seen, its boundaries may be enlarged as its occupants within, and in due proportion its supporters without, may increase in number.

The ground plan represents a cross-formed building, divided into apartments as follows:—No. 1, as designed on the plan, is a rustic porch, formed by the over-hanging projection, containing a room on the second floor surmounted by a gable, as will be seen on reference to the elevation. This porch is thirteen feet on the

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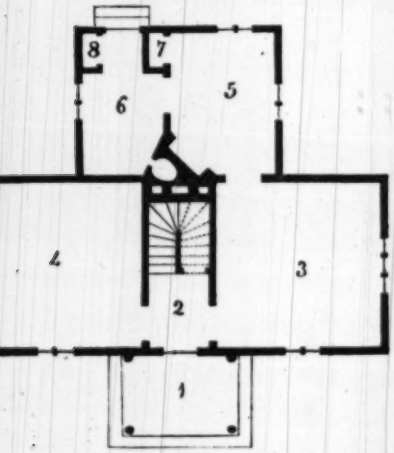
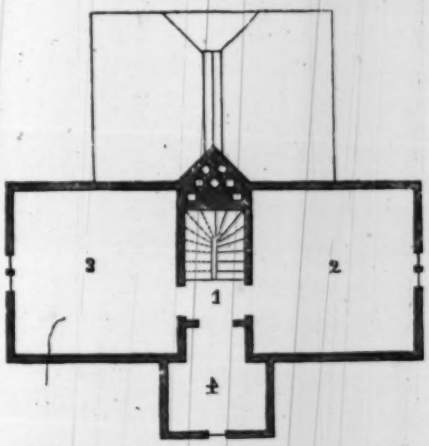
ONAGE, NO. IV.

t, and seven feet deep, making a pleasant and cheerful afternoon out-door sitting e, if desired. Its supports are simply the rustic stems of trees, of forms chosen the purpose—the bark being retained thereon by a few copper nails, and decay vented by a coating of oil and varnish.



FIRST STORY PLAN.



SECOND STORY PLAN.

The entrance door is from this porch into a small hall, No. 2, containing a rcase to the floor above, and to the cellar below.

On the one side is a large living-room, No. 3, fifteen feet square, and on the er is a library of the same dimensions.

No. 5, is the kitchen, communicating with the dining-room, and having attached t a good sized scullery, No. 6, containing an oven, and the store closets, 7 and There is als· a back entrance, as exhibited on the plan.

If wished, No. 6 might be made the kitchen, No. 4 the dining-room, No. 5 a ping-room, and No. 3 the study.

The sleeping accommodation provides, as shown by the chamber plan, two e rooms and one small one over the porch; but, if required, at first erection at some future time, the space over the back building can be extended to a nd story, and two additional good rooms be thus secured.

A peculiarity in this plan is the gathering of the flues into one shaft, and the provision, in connection therewith, of a most economical and readily available means of ventilation.

The external appearance of the building presents a simple rustic character, attained at small cost. As before remarked, any material may be employed that location renders most desirable; and without any change in plan, stone, brick, concrete, frame, or log, may be employed without difficulty.

The cost of erection in Western New York would be from six to eight hundred dollars.

As a simple, honest, and cheap parsonage, this little plan is offered; if any further explanation can help its erection in the numerous church-settlements of the growing west, a letter to the publishers of this work, addressed to G. Wheeler, Architect, will cheerfully be replied to.